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CHILDREN'S WORSHIP CENTER

Tennessee church has new church school rooms

, No. 23

MARCH 9, 1955

GENTS

Stabbed in the Back

As I COMFORTED my little boy's howls after the first dose of anti-tetanus, anti-diphtheria, and anti-whooping cough, I got to thinking. Here is a baby, loved, coddled, and petted by all. His every want has been attended to and everything possible done for his comfort during these first months of life. Then suddenly—and deliberately—he is stabbed in the back. Small wonder he screams. He has no way of knowing that this pain is for his good, that it will protect him from suffering much more enduring.

AND THEN I THOUGHT how like babies we must be in the sight of God, whimpering complaints against what seems misfortune and senseless pain. Perha thought, the troubles we feel we've nothing to deserve are like the sta the hypodermic: pain inflicted for good, to protect us from something w

Just as a baby hasn't the understan to be told the why of this pain, s have not the wisdom to see God's l plan. Some day we shall learn the re just as my son will learn about di and inoculations.

And meanwhile, the baby quiets in the familiar haven of his mot arms. How comforting to know tha have our faith for refuge.

—PATRICIA H. TRUELS

The LUTHERAN News Magazine of the United Lutheran Church in Ame

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PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsy H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising. John E. Boyson, Ass Circulation Manager

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 1228 Spruce Street, Philadelph 7, Pa. Please allow four to six weeks for changes to become effective. To insure accura on changes of address, please include present address sticker together with your new addre

Subscription Price, $3.50 a Year. Copyright, 1955, by the United Lutheran Publication House. Printed in
Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3,

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COVER PICTURE. Billy Preston, Jr., places an offering on the altar in the new children's worship center at Memorial Lutheran Church, Nashville, Tennessee. The Rev. Charles H. Frank is pastor.

THE CHURCH IN THE NEW

Churches get new look

Architects came to Cincinnati last month with blueprints, drawings, photos, and models of new churches they had designed. A five-member jury selected nine of the church plans as the best of the year. All nine were of modern design. This was the first time no Gothic or colonial church was an award-winner at an annual session of the Church Architectural Guild of America.

Two-thirds of the churches now being designed by registered architects are in the modern style, said Darby Wood Betts, architectural consultant at the New York Cathedral. He was chairman of the jury at the Cincinnati meeting.

Of the nine awards, three went to Lutheran and three to Episcopal churches. First Lutheran Church of Glendale, California (still under construction) was a winner. It is designed by Orr, Strange and Inslee of Los Angeles. First Lutheran Church of Alhambra, Calif., and Grace Lutheran Church, Teaneck, N. J., received awards.

Big turn in the tide of church design has come in the last three years, architects said. Congregations are now willing "to take advantage of twentieth-century materials and techniques," said the jury announcing the awards at Cincinnati.

New York Cathedral is a problem

Biggest Gothic church in the world would be New York's Cathedral of St. John the Divine, the planners had intended. It was begun in 1892 in Romanesque style, but changed over to Gothic in the early stages of construction.

It will take 14 years and $10 million to complete the cathedral in Gothic. Both the time and the money can be cut in half if contemporary style is used in remaining construction, architects mated at Cincinnati.

Still to be finished are the north south transepts, central tower, and two west towers. An architect "cap of combining great ability with humi would be needed to design the compl of the cathedral in modern style, Canon Betts.

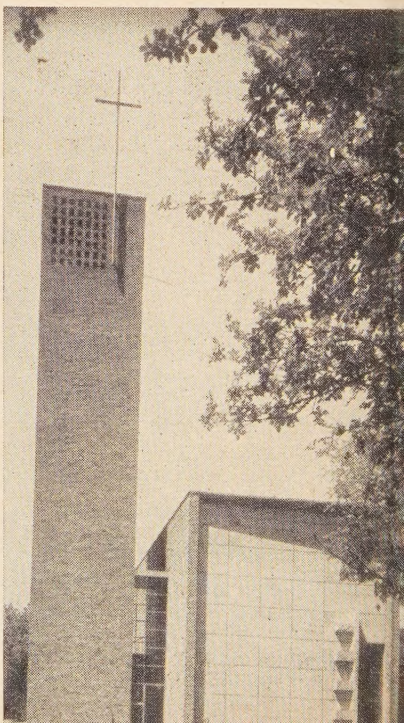
Buildings get a third of church funds

In six large American denominat congregations spent a third of their year's income on building projects, Dr. Harry Atkinson.

Buildings to cost $54 million were gun in January, 29 per cent above January 1954 level. Reasons for the

CONTEMPORARY DESIGN

Christ Lutheran Church, Minneapo



ruction total, said Dr. Atkinson, tor of the National Council of ches bureau of church buildings, are reat increase in U.S. population, 2) opment of new communities, and 20-year backlog of demand for new remodeled buildings. The depression war decades blocked much of the ruction which would normally have undertaken from 1930 to 1950.

tal church construction costs in the ed States have been

1953	$472 million
1954	$588 million
1955 (estimated)	$675 million

on field at home

slum areas of most American cities, e Protestants are closing churches id of building them, one out of every en-agers gets in trouble with the po- Churches don't do much about juve- lelinquents, said Police Capt. Harry n Philadelphia, because these young- are from unchurched families and in "blighted areas in which the ch has not been able to exert much nce."

ptain Fox, speaking to Philadelphia odists, said: "Let us try to do as for the children of Philadelphia as o for the children of Korea." Metho- said they would try to establish day after-school programs for un- hed youth and borderline delin- s and would co-operate with the ile court in helping youngsters ac- of law-breaking.

government will advise churches

chnical assistance for church agen- trying to deal with juvenile delin- s will be provided by the U.S. De- ient of Health, Education, and Wel- said Secretary Oveta Culp Hobby ashington. She said the U.S. Con- has appropriated $75,000 to pay experts who will advise church agencies. A Juvenile Delinquency Service is to be established in the U.S. Children's Bureau.

Finding foster homes for children of delinquent parents is a major problem of juvenile courts and social agencies. "Lutherans are leading the way" among church groups in placement of problem children, said Mrs. Betty Woodward in the March *Ladies' Home Journal* ("Children in Trouble").

Priest tests German marriage law

German women whose husbands were killed in the war get a small government pension. They lose the pension if they remarry. An estimated 500,000 women are living with men to whom they are not married. Germans call it "uncle marriage," because a war widow tells her children an "uncle" has come to stay with their mother.

A postwar West German law threatens a clergyman with a five-year prison sentence for marrying a couple who have not already been married in a civil ceremony. The law is intended to prevent couples from concealing their marriage from government officials.

Last month a Roman Catholic priest, the Rev. Franz Xavier Neun of Bavaria, defied the law when he married Ludwig Dallhofer, 62, and Anna Weizhofer, 52. Church officials said that the woman "living with a man out of wedlock constituted an unbearable distress for the woman and a public nuisance within the community." They plan to find out what government officials will do to Father Neun for marrying a couple which has avoided a civil ceremony.

Church officials say the law should be amended to permit continued payment of pensions to women whose new husbands have insufficient income to support a family.

"One Great Hour" comes this month

Protestants hope to stir up the public this month to aid in supporting the overseas relief program they have been conducting since the war. Thirty-five denominations will unite on March 20 in calling for "One Great Hour of Sharing."

Posters (*see photo*) in churches, plus newspaper, radio, and TV publicity will emphasize the continuing need of the refugees. Churches are asking for $9.5 million to finance food and clothing shipments, resettle the homeless, and meet special emergencies. Church World Service, an agency of the National Council of Churches, hopes to collect $4 million. Of the $5.5 million sought for denominational relief projects, the largest item is the Lutheran World Action goal of $3 million.

Roman Catholics have also chosen March 20 as the date for collecting $5 million for their emergency relief fund. Methodists made their appeal for $1 million last month.

Lutheran World Relief shipped a thousand tons of food, clothing, and medicines to six countries in Europe and Asia during January.

Catholics and labor parties

Most political parties in western Europe are 1) Socialist, or 2) Roman Catholic. Last spring the Roman Catholic bishops of the Netherlands told their people they must stay out of the Socialist party. From 12 to 14 per cent of the Dutch Catholics have voted Socialist, it is estimated.

In February a Roman Catholic labor leader, J. M. Willems, said Catholics don't intend to leave the Socialist organization. The percentage of Roman Catholics in the party has gone up since the statement by the bishops, he said.

In Belgium last month the Roman Catholic hierarchy accused the Socialist-

CHILDREN ARE STILL HUNGRY
Churches ask for relief funds this m

Liberal government of undermining church's school system. Bills pendi the parliament would increase state trol over the schools by requiring cially approved textbooks and re subsidies for teachers' salaries. Se per cent of the Belgian schools are ated by the Roman Catholic Churc

Leaders of the present Belgian go ment assert that when the Catholic was in power, from 1950 to 1954, it to cripple the state school system. told Roman Catholic bishops to ceas tervening in political struggles."

Church wants party in Argentina

A Roman Catholic political par Argentina seems to be what church ers were aiming for. They didn't i their party to attack President Juan while he is in office, but hoped it take over political power when is gone.

Beginning last Nov. 10, Pres Peron launched a severe attack a

nurch. Fifteen priests have been ar-
. Laws deeply offensive to the
h, permitting remarriage of di-
d persons and legalizing prostitu-
were enacted. Outdoor religious
rations were forbidden.

February the Peron attack was
d against church influence in the
ls. A hundred priests have been dis-
d as teachers. Stiffest blow was
k against the University of Cordoba,
e 25 professors were dismissed. In
dary schools, instruction in the Ro-
Catholic religion has been dropped
its place as a required subject.

Greek dictionary coming

is at least 1800 years since the writ-
f the New Testament was completed,

HIST "BISHOP" ESCAPES FROM REDS
ican Protestants, through Church
d Service, helped a Buddhist lama
op) to come to the United States
he escaped from Tibet. Geshe
yal was head of the Drepung mon-
in Lhasa until Chinese Com-
sts arrived in 1951. He fled to India,
s now in Farmingdale, New Jersey.

but some of the Greek words in which it was written are still not understood. Archaeologists in the last century have discovered thousands of letters and other documents written at the same time as the New Testament, which explain the meaning of words used in the Bible. But there has been no Greek-English dictionary which provided this information for students.

The best English dictionary of New Testament Greek has been the Thayer, first published in 1886. A new one is now being set in type, based on the Bauer dictionary in German which was completed in 1952. The dictionary is by Prof. F. W. Gingrich of Albright College and Prof. William F. Arndt of Concordia Seminary. It will be published by the University of Chicago Press, and financed by the Lutheran Church—Missouri Synod.

Barabbas was not a "robber" as in John 18:40, but a "revolutionist," according to the new dictionary. The "moneybag" that Judas held (John 12:6) was a "box." And, Profs. Gingrich and Arndt think, it was a "rope" instead of a "camel" which could not be put through the eye of a needle.

"This I Believe"

Edward R. Murrow had picked an assortment of prominent Americans and asked them to put their personal religious convictions in a few words. His five-minute radio program, "This I Believe," broadcast daily over the CBS network, has publicized these confessions of faith. Two hundred of the statements have appeared in book form.

Americans are in acute need of religious instruction if these radio confessions are a sample of what they believe, Dr. John Sutherland Bonnell told his New York City congregation Feb. 20. Most of the statements of faith are "vague and completely lacking in basic Christian

convictions," he added.

"Only half of the 200 contributors believe in God," Dr. Bonnell pointed out. Although the majority of the 200 "are nominally Christian, less than ten mention faith in Christ.

"When one contrasts the passionate conviction of the Communists with the vague, uncertain, and indefinite beliefs of the 200 quoted in these books," said Dr. Bonnell, "one becomes convinced that Americans must develop a more vital and meaningful faith if the spiritual concept of the world and man is to survive."

Dr. Bonnell mentioned that the 200 whose beliefs have been published are "big name" people, drawn from intellectual circles. "I am confident that the rank and file of people possess a firmer and more enduring faith."

Want religion in school

Rising delinquency among juveniles has changed the American attitude toward the place of religion in public schools, said Prof. John Tracy Ellis of the Catholic University of America. "Men who a generation ago were more or less indifferent to the question of religious instruction have now come around to the belief that some sort of moral training is imperative for the young."

In 45 North Carolina public high schools, 3,000 pupils enrolled for elective Bible courses in 1953-54. Most of the courses are sponsored by local councils of churches, which pay the teachers. Teachers become regular members of the school faculties and teach in the school classrooms. "There is no prohibition in the statutes against teaching courses in Bible in the schools of this state as an elective," said Attorney General Harry McMullan.

Protestants will have to construct a Christian education building next door to every public school in America, Dr. Erwin L. Shaver of the Nati Council of Churches. Protestants are likely to favor parochial schools, he s but should be prepared to offer five h of school work in religion each week

Lutherans will talk about freedom

"Free and One Through Christ Al will be the main theme for discussio the 1957 Lutheran World Federation sembly. In trying to make an En translation of a German title, Federa officials achieved a masterpiece of a wardness and obscurity.

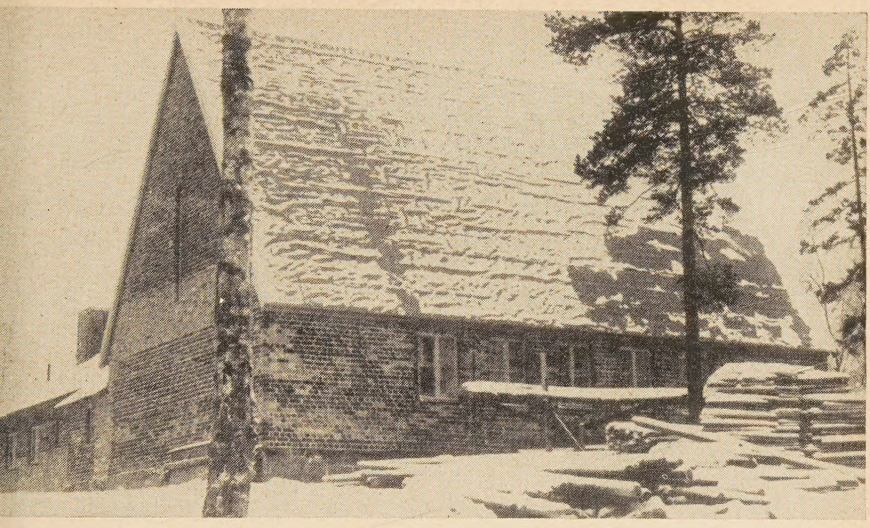
Sub-themes will be selected for g discussions in the assembly so that influence of Christian unity and free on all phases of church life may be plored. Selection of the main theme made in Vienna last month by the L executive committee, upon recomme tion of a committee of theologians met in Hamburg earlier in February

The 1957 assembly is to be held in United States. The place of meeting probably be decided next month.

At the Vienna meeting, Feb. 14 four churches were accepted as L members. They are the Evange Church of Pomerania (East Germa the Lutheran Church of Northern ganyika (Africa), the Malagasy Luth Church (Madagascar), and the Ger Evangelical Lutheran Church of C They bring the membership total t churches in 28 countries. The Churc Pomerania has 650,000 members.

Luther Leaguers will work

A substantial stone church in P delphia had been given to a Negro theran congregation 10 years ago wh white congregation disbanded. The gregation has 75 active adult mem but lacks cash to keep the buildin first-class shape. Interior walls need p



WOMEN RAISED MONEY FOR THIS CHURCH

ik, a seaport town in Sweden, never had a church. Swedish churches are built when the government provides money (not often). Women knit and sewed ten to gather funds for a building to be dedicated by Archbishop Brilioth on Easter.

is summer the Luther Leaguers of Philadelphia area will move in for days (July 23-31) to give the walls reatment. This will be one of three camps organized by the Luther ue of America.

nother job waiting for Leaguers is at *Kinderfreund,* a home for children old people in Jersey City. The iron , fire escapes, and other surfaces paint. The church youth group will entrate on this job June 25-July 4. ird summer project is in Chicago 9-17) where St. James' Church, of an interracial congregation, suf- smoke damage in a fire last Octo- In each work project, Leaguers will at their own expense and receive mpensation.

sides working, the youth groups will hip, study, and play. In Chicago and delphia they will study slum condi- and racial tensions in the neighbor- where they work. In Jersey City they will observe problems facing children and old people in institutions.

And so forth

Brief religious services are being conducted in factories in Lynn, Mass., by Protestant clergy during Lent. Roman Catholic priests are celebrating mass each week, beginning in two General Electric plants on Ash Wednesday . . . Each Monday the Phillipsburg, New Jersey, high school teachers are careful about not giving heavy homework assignments, to leave pupils free to attend "spiritual guidance night" programs in their churches. After three months, the plan is successful, clergymen report.

Four tons of cod liver oil were the contribution last month from the Church of Iceland for Lutheran World Federation aid to Arab refugees in Syria. Undernourished people in the Middle East are in great need of the oil, especially in winter.

World News Notes

Adenauer wins

A GRIM, STUBBORN, old man was the winner in the German parliament at the end of the battle on rearmament and alliance with the West. Konrad Adenauer got a two-thirds vote in the Bundestag after the long debate, although it was claimed that 56 per cent of the West Germans were opposed to approval of the Paris agreements. They hoped vaguely that if West Germany is neutral in the cold war it can persuade Russia to let their country be reunited.

Some Protestant clergymen, led by Martin Niemoeller, tried to line up the Evangelical churches against Adenauer. They asked the government "to make no decision which under present circumstances must necessarily result in a profound threat to our all-German existence." Other church leaders said that "direct instructions" concerning German action on the Paris agreements "cannot be found in the Gospel. For this reason we once again recommend that all pastors exercise the greatest reserve whenever they speak in public."

Reds make progress in Japan

ON THE DAY the German parliament took its final vote on the Paris agreement, Japanese voted in a new government friendly to America, and gave Communists only a handful of seats in the parliament. But a Swiss churchman who has been teaching in Tokyo, Dr. Emil Brunner, warned that communism is "running rampant" among Japanese students and university professors.

Dr. Brunner said the Communists are engaged in a struggle for power with the Fascists to exploit nationalism for their own ends. He predicted that in the end they will win over their Fascist rivals because the latter do not have as well defined group organization.

He said the Christian spirit "bec thin in the lives of the Japanese pe when the so-called Christian univers in Japan became so large that they their Christian objectives and Chris life for students.

"Dr. Brunner reported a strong a American feeling in Japan and a Red China sentiment.

"Part of this anti-American feeli he said, "stems from our insistence Japan refrain from trade with Red Ch Chiang Kai-shek is the most unpop man in Japan. He stands between Japanese and the volume of trade would like to have."

Dr. Brunner said the Bikini experi also was responsible for some of the American feeling.

There are still prisoners of war

Germans have stepped up their eff to secure release of the last war crimi held in western prison camps. Of 284 still in custody, 143 are in Fre 87 in U.S. military prisons. 3,300 h been released since 1950.

The German defense commissio Theodor Blank, argues that West G many cannot be asked to contribut western defense as long as German diers are kept in prison for actions ried out under military orders.

From the other side of the fence problem seems different. Families those killed in savage reprisal action France, Belgium, or Holland have yet forgotten. They feel that also t actions had no basis in international It is true that they were ordered b High Command which has been ju by history and convicted by mank But that does not obliterate the mer of the part the individual played i

Harvey Matusow has become a by-rd in Washington. His reversal of orn testimony inspired a Herblock car-on in the *Washington Post and Times-erald* depicting Justice with a clothespin her nose.

The spectacle became more sickening two other government witnesses—arie Natvig and Lowell Watson—fol-ved Matusow in claiming they had lied der oath. They charged that they had en encouraged to do so by Federal mmunications Commission attorneys the case against publisher-broadcaster ward Lamb.

bservations

1. No one knows at this point whether atusow and his imitators are telling the th now about having lied earlier, or ng now after having told the truth rlier. In dealing with such people, there no absolute standard of truth.

2. It is possible that one or more of se perjurers was planted by the Com-nist party for the specific purpose of crediting the results of the trials or arings. This would be similar to the rliamentary ruse of voting on the side posite to your convictions, so that you y later move for reconsideration.

3. Matusow's eager self-depreciation ore the Senate Internal Security Sub-mmittee bears the earmarks of a typical mmunist "confession." This would for-the impression that he may still be contact with Communist leaders.

4. The present fiasco points out the ential unsoundness of using self-styled mer Communists as government wit-ses. Those who have been trained in moral vacuum of communism do not ldenly become paragons of integrity en they disavow their former loyalty.

5. These particular persons should never have been accepted as trusted allies in the fight against communism. Obviously unstable and neurotic, their credibility as witnesses should have been questioned from the very beginning.

6. The really disturbing implication is that those who used the testimony of these ex-Communists may have been aware of its inaccuracy, or even have connived in constructing the testimony in order to make a conclusive case. While this was not true, obviously, in all of Matusow's 25 appearances, if it turns out to be true in any instance the persons involved should be exposed and punished.

7. Matusow, Mrs. Natvig, and Watson have left themselves wide open to prosecution for perjury. This should be pursued vigorously by the Justice Department, regardless of whose toes may be stepped on in the process. To permit openly admitted perjury to go unpunished, no matter on which side it was committed, would be to encourage a multiplication of similar instances.

8. The fight against communism should be waged as relentlessly as ever, but with more discrimination. Enthusiasm for obtaining a conviction or for staging a sensational hearing is not enough. Carefully marshalled facts, backed up by testimony from reputable witnesses, should be a minimum requirement for court or congressional action.

9. Truth is the bedrock on which public confidence in the integrity of government is based. To undermine this confidence is one of the chief aims of communism. Anyone who plays a part in weakening the ultimate authority of truth is as truly a traitor to his country as any Communist conspirator.

—ROBERT E. VAN DEUSEN

BILL OF RIGHTS

PARLIAMENT DEBATED for a full day recently the advisability of adopting a Canadian "Bill of Rights"—and came to no decision.

The debate was opened by a member who proposed the introduction of a bill to assure, among other rights, "freedom of religion, freedom of speech, freedom of the press and radio." Article I of his proposed bill would read:

> Everyone has the right to life, liberty, and the security of person.

IN SUPPORT of his position the speaker quoted many individuals and associations, including the Canadian Council of Churches, whose brief reads in part:

"We are prepared to support every honest endeavour to secure a Canadian bill of rights which will adequately safeguard the personal, social, economic and political rights of every citizen . . . We do not feel that it is the duty of our council to propose the practical measures which might or should be taken to establish a bill of rights . . . We are convinced, however, that it is our duty and responsibility to declare that man, because of his worth in the sight of God, has rights which should be respected by all and safeguarded by law."

When asked by a fellow member to describe "the encroachments upon fundamental freedoms he complains of," the speaker gave a number of recent instances. He concluded by declaring:

"We have a permanent committee on the (House of Commons) restaurant, but no committee on a subject that affects spiritual things, the liberties and sacred rights of the individual."

In making reply for the government, the minister of justice warned that the subject was "deceptively simple." would be difficult to "superimpose" bill of rights on the Canadian const tion. "The real question" is whether should permit the "guarantees of our man rights and fundamental freedo which we have inherited from Gr Britain and which work very well in tual practice, to be superseded by American-style bill of rights which lo better to some people on paper but wh . . . does not necessarily and autom cally protect the civil rights of the peo of that country."

IN REVIEWING the complaints that previous speaker had listed, the minis of justice observed that these arose so much out of a lack of a satisfact law but in the administration of the l "What we must remember in this c text," he said, "is that all law is adm istered by human beings who are falli who make mistakes, and who sometir perhaps have prejudices they should have."

Another speaker insisted that it is enough to say, for example, "We h freedom of religion." He said, "T must be affirmed in a bill of rights s will be a constant reminder to those w may be tempted to instill intolerance reason of their numerical or econor superiority. We are a land of minorit religious as well as racial. The Protesta the Catholic, the Jew, the Mohamme —yes, the Jehovah's Witness—practi his religion not on sufferance but as right."

The bill never did get to the vot stage. The matter is too controversia especially since it involves domini provincial rights at many points.

—NORMAN BERNE

eople Still Need Redemption

JOHN SCHMIDT

Christian faith must be concerned with the basic causes which separate man from God and cause inner conflicts

CHRISTIANITY IS A RELIGION of redemp-
n, not merely redemption from sins
t redemption from sin. Sinful acts are
ly the surface expression of an inner
ndition, the symptoms of a radical dis-
se. It is with the disease itself that
ristianity is primarily concerned and
which it has the remedy.

This inner condition or disease is
led "original" sin. The term is not a
lical one but the fact for which it
nds is clearly revealed in the Scrip-
es. And what is revealed in the Scrip-
es is amply confirmed in experience.
Sins have an origin, a source from
ich they proceed. In the Scriptures
s source is referred to under various
ms. Paul in one place calls it the "car-
mind," which he declares is "enmity
h God." In another place he speaks
it as "the law of the members," setting
n opposition to "the law of the mind,"
result of which is the inner conflict
vividly portrayed in the seventh chap-
of Romans. Theology gathers up
se and other allusions and summa-
es their content by stating that the
rce of all sins is a sinful human nature
h which we are born into the world.

N THIS CONVICTION Christianity is
que. Others who are not Christian in
viction have noted the universal pres-
ence of moral evil in the world but have attempted to explain it otherwise. The behavioristic psychologist, for example, attributes all conduct, good as well as evil, to a biological fact. It is simply man's normal and inescapable reaction to physiological stimuli—to "gland oozings and muscle twitchings," as someone has put it.

Others have found the source of moral evil in ignorance and have therefore prescribed more education as the remedy. Still others have attributed man's wrongdoing to his animal origin. Give him more time, they contend, and his evolution upwards will eventually emancipate him from the incomplete development from which he suffers now.

These are some of the attempts at explanation; there are others. But Christianity passes them all by and contends simply that the source of all moral evil is in man himself and will always be found there, however educated he may become, or however far he may progress in culture. There is something wrong with the human nature with which he comes into the world, and until this wrongness is righted his nature itself will constantly tempt him to do wrong.

WHAT IS WRONG with the nature with which we come into the world? Why should it be a source of temptation?

The answer which has been given is this: the nature with which we are born suffers from two defects. It is without fear of God and without trust in him,

---

Schmidt is pastor of Indianola Church, umbus, Ohio. This is another in his es of articles on the great affirmations of faith.

and it is motivated by wrong desires. This is the answer given in the Augsburg Confession.

The Christian, following the lead of the New Testament, uses the words sinfulness and sins to express what the world means by wrongness and wrongdoing. "Sin" is a religious term. It is moral evil regarded religiously—that is, regarded in its godward aspect. When sin is committed, it is committed against God and incurs guilt. This disturbs the relationship in which God wills that we live with him and requires that a reconciliation take place. By his grace God brings this about when he forgives the penitent sinner and enables him to live a believing and trustful life.

THERE WAS A TIME when man needed no reconciliation with God in order to live a righteous life. As he came from the hand of God back in the dawn of history, he had sufficient knowledge of his Creator to have communion with him. His will was unimpaired, and while he was given the power to disobey God, he was also given the power not to sin. This was a mark of his greatness and constituted in part his endowment as one who was created in the image and likeness of God. But he disobeyed and fell from his high estate.

With his disobedience sin entered the world, bringing moral and spiritual blindness which has ever since communicated itself to the successive generations of men. No one by nature knows God as he has revealed himself in Jesus Christ. This knowledge has come by revelation and must be communicated to every soul born into the world. No one now by nature has power to trust God and to do his will. This power must be given anew by God, and this he does through the gift of his creative Spirit.

In other words, every human being is born estranged from God and needs be brought into fellowship with h This estrangement is sinful in itself, si it is contrary to the will of God. A this we affirm, when we confess to lieve, in the words of the Augsburg C fession, that "all men begotten after common course of nature, are born w sin; that is, without the fear of G without trust in him."

THE OTHER MARK of the sinfulness human nature is made equally evid by experience. Man is born with wr desires inherent in him. The desire do God's will is altogether lacking. In place there appears the desire to t his own judgments, to rely upon his o ability, to follow his own natural i pulses. This characteristic in the Sc tures is called pride—the exaltation the creature above the Creator. It a superciliously, "Hath God said?" then proceeds to do what its own ju ment dictates. Sometimes selfishness made the essence of original sin in moral aspects.

This is only another way of express what is meant by pride. It means t self instead of God is made the center one's life. The selfishness may not press itself in the crude form in wh it is condemned by cultured people; may be humanitarian in its outlook up life and engage in noble enterprises the good of humanity. But even by id tifying self with humanity it does not cape a sinful selfishness. What it d it does to the glory of the human creat and not to the glory of God, and tha its sin.

TWO WORDS ARE USED in theology describe in a comprehensive way the fect of original sin. They are the wo "corruption" and "depravity." They strong words which have sometim jarred the sensibility of people. Unf

SYMBOL OF REDEMPTION
Fellowship is restored

nately, they have assumed a meaning rough association with their use in the cular world which they were not in- nded to have. What they are intended describe is, in the first place, the per- sive effect of original sin. Original sin rooted in the will, but from the will its ects pass to the intellect and sensibility that the whole man, in all his capaci- s and powers, becomes infected by it. en, too, the words are intended to em- asize the devastating power of sin. ey measure the lag between what man and does and what he ought to be and . One need only look out upon the world as it is and remember the part which the human will has had in precipitating the disorder to become convinced of the devastating power of the sinfulness of human nature. It is in this sense that unredeemed man is described as corrupt and depraved.

Sometimes the statement is made that Christ had no such pessimistic view of human nature. On the contrary, he had a high estimate of the worth, dignity and potential possibility of man. That is true, but not in the sense in which it is ordinarily understood. Christ did have a high estimate of man, so high that he was willing to die for him. But he died to make atonement for man's sin, for in no other way could the righteousness which God condemned become man's own. It had to be a gift and this God gives to the repentant and believing sinner through Christ.

So far as man's natural righteousness is concerned, one need only read the Sermon on the Mount to discover how far man has fallen from his high estate. There is aspiration there—it points out the way which the redeemed sinner is to follow, but in the final analysis it is law —the Law of God. "Be ye therefore perfect, even as your Father in heaven is perfect." If that is the righteousness which God demands, then our own righteousness will ever be "like filthy rags."

Original sin may be forgiven so that I may be restored to fellowship with God and receive his purifying and enabling spirit. That is the affirmation which I make when I say I believe in Christianity as a redemptive religion.

THE DOCTRINE OF CREATION is an article of faith no less than all the rest of the Christian confession.

—From *Karl Barth's Church Dogmatics* (Westminster)

You Can't Live Without Hope!

By RALPH W. LOEW

The worst thing that can happen to people and nati is to have a sense of hopelessness settle down over th

WHAT SHALL WE HOPE for now?

This is the essential question that confronts each of us. What does the young graduate really hope for as he leaves the college and confronts the military or the first job? What do the "young marrieds" really hope for as they begin their new home? What do the millions of our country—and the millions of the world—hope for as they face the uncertainties of our era?

One of the world's Christian statesmen, Dr. Charles W. Ranson, recently recounted a delightful story concerning the hopes of mankind. "The outlook of many in our time is reminiscent of the remark of a Cockney who saw, for the first time, G. F. Watts' famous symbolic picture, 'Hope.' He examined it carefully, looking at the blindfolded and downcast figure, seated on a sphere and holding in her hands a broken lute with only one string intact. Then he read the title of the picture aloud, trying to understand its meaning. Finally he remarked, ''Ope.' I suppose she 'opes she won't fall off."

THAT SUMS IT UP for most people today. They hope our country doesn't fall off some very delicate balances in international affairs. They hope that, as persons, they won't fall off into some kind of personal chaos. They hope their children won't fall off, losing their equilibrium in the dizzying pace of today's events.

One thing is certain: we had better continue to hope. There's no chance that our country may achieve a wor destiny nor our people a way of freedo unless we hope. Then we must imp ment our hopes with deliberate boldn and great faith.

The measure of the ancient Jew culture was a great hope that surged c tinually through leaders, prophets a people. The measure of the Christ movement was the intrinsic faith in m and the hope that every man is redee able. It was a hope not stopped by p secutions or tyrannies. It wasn't ev stopped by the grave. It is that faith t insists that we are saved by hope.

WE CAN GET ALONG without ma things if we have to do so. Some peo say they can get along without boo although that would make life impossi for many of us. Some people think th can live without music, although t would make life drab indeed. Some p ple say they can live without frien fooling themselves into thinking that th have only themselves to worship. So people think they can live without c cern for the great needs of humani although that only leads to disaster. I none of us can live without hope.

It takes hope to rear a child, to co a meal, to build a school, to maintai church, to dream a great dream, pledge a love, to sustain a nation.

Walter Lippmann put it this way t day: "At the heart of man's discont there are likely to be moments of misg ing in which he finds the civilization which he is a part leaves a dirty taste

mouth. He may be busy with very
ny things, but he discovers one day
t he is no longer sure that they are
rth the doing. It occurs to him that
s a great deal of trouble to live." It is
that moment that he needs to ask what
really hopes for in this world.

When personal values are gone a
pelessness settles down over humanity.
e most terrible thing that can happen
mankind is to rob it of hope. When
alitarians subjugate men and make
m serfs, they rob them of hope. When
totalitarian institutions strip men of freedom of research, of thought and of adventure, they rob men of hope. When cultures place groups of people in certain pigeon-holes because of family, or color, or origin, they rob them of hope. When church-folk lose a vision for community, or group understanding, or the supremacy of values, they rob their faith of its creative hope. The most terrible thing an adult can do to a child, either by deliberate intent or irresponsible stupidity, is to rob that child of hope.

The trademark of a great faith is its hope for all mankind. Once upon a time the name "America" meant hope throughout this world. The plundered poor and the protesting slaves of tyrannies came with their hopes and their great dreams. Today we *seem* to have lost hope. We really haven't—but the world has lost the vision of our hope. We may lose this battle for freedom, who knows? —but we ought not to lose it by default.

There is a tale told of a missionary in Africa, who sought to convert a native chief. The chief was very old, and the missionary was very Old-Testament—his version of Christianity leaned heavily on the thou-shalt-nots.

"I do not understand," said the savage at last. "You tell me that I must not take my neighbor's wife."

"That's right," said the missionary.

"Or his ivory, or his oxen."

"Quite right."

"And I must not dance the war dance and then ambush him on the trail and kill him."

"Absolutely right."

"But I cannot do any of these things," said the savage regretfully. "I am too old. To be old and to be Christian, they are the same thing!"

—Joy Davidman in *Smoke on the Mountain* (Westminister)

New Film Depicts Life of Christ

By CLARENCE C. STOUGHTON

Full-length color movie is first complete retelling
Gospel story by American producer in many ye

A NEW LIFE OF CHRIST has been put on film, the first since Cecil B. DeMille made *King of Kings* more than twenty-five years ago.

This one, *Day of Triumph*, is wide screen and in color, and runs for 110 minutes. Its director was Irving Pichel, who did *Martin Luther* so magnificently, and who died two weeks after completing *Day of Triumph*. Associate director was Jack Coyle, who directed the films produced by the Department of Stewardship of the United Lutheran Church. Producer was Dr. James Friedrich, president of Cathedral Films, widely known as the clergyman whose life is devoted to witnessing to the Gospel through moving pictures.

THOSE ARE the brief facts one records about every picture. But they add up to one of the most beautiful pictures I have seen in many a year. In October I sat in a small studio in California and saw a first cutting of the picture—not finally edited, still without sound effects, without music—and for the two hours afterward I didn't want to speak. So deeply had this picture moved me.

Take the color—it's not the high, almost gaudy color of the usual film. These are soft, subdued, beautifully blended, a kind of symphony of pastels that overpowers by its restraint.

Dr. Stoughton is president of Wittenberg College, Springfield, Ohio, and one of the best-known laymen in the ULCA.

And flawless direction. I had read script a year or two before and was deeply impressed. Irving Pichel took script, however, and made it a veh for a compelling portrayal of the Go story. It is not that one is overpowe by something tremendously spectacu This film isn't that kind. It is sim direct, honest, moving, striking in wha does not say and do. It is Christ v lives in the picture, and speaks, and o powers.

ROBERT WILSON has been cast in role of Christ, the same part he playe the shorter *I Beheld His Glory* produ by Cathedral Films a few years ago. understanding of the part, his sustai quietness and simplicity, are also par the film's greatness.

Later I went to the studio where t were recording the music—an orig score written by one of Hollywood's musical directors, Daniele Amfitheat who directed an orchestra of 64 piece superb music. It, too, was right, exa right.

This is my personal testimony t picture that has achieved greatness. rest that I write is what has been told by Dr. Friedrich whose faith is the k that can move mountains or, equ amazing, can dare to produce a pic like this for distribution in the mo picture houses of our day.

TWO WEEKS AFTER the final scene shot, on the day that the first rough

MARY MAGDALENE AND JESUS
Joanne Dru plays part of Mary

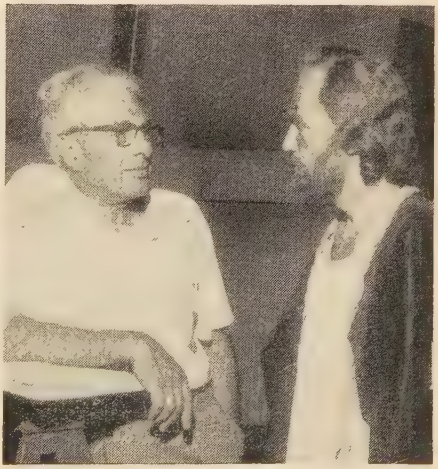
he picture was to be screened for him, ing Pichel succumbed to a heart ail- nt at his residence in the Los Angeles urb of La Canada. He was 63, a na- e of Pittsburgh, a 1914 graduate of rvard, a pioneer and long-time par- pant of the nation's little theater move- nt, a principal player in many pictures, l a director of numerous screen suc- ses, the latest of which was *Martin her.*

Another fortunate choice was that of June as cinematographer on *Day of umph.* June devised a special lighting eme for all interiors, to take advantage new developments in color film fidelity obtaining a "candle-lit" quality not viously possible. He did this largely ough the means of projected color, using gelatine filters of straw, amber, yellow and blue. This necessitated the use also of filters of white spun glass on other lights, to prevent color intrusion on the faces of the players.

The important function of production design, including sets, costumes, color and staging, was performed by John T. Coyle, who had gained long experience in the field as director of many of Cathedral's religious films of the same period. His sets ranged from street scenes of ancient Jerusalem, the Temple, and the tomb of Lazarus, to such exterior panoramas as the Sea of Galilee, the River Jordan and the rocky crags where Christ delivers his Sermon on the Mount.

In the role of the Christ, Robert Wilson is almost uniquely qualified by his personal piety, his abilities as an actor, and his marked physical resemblance to the traditional concept of the Savior.

Only an accident of fate—or perhaps faith—led Wilson to the greatest role that may come the way of an actor. He was sitting in his agent's office one day, with another actor. The agent turned from his telephone conversation.



DIRECTOR PICHEL AND ACTOR WILSON
Two fortunate choices

"Casting director wants to know if I know anyone who could play Christ," the agent said to no one in particular.

Bob had no comment, but the other actor spoke up.

"You could, Bob," he said.

The agent (he doesn't represent Bob Wilson any longer) scoffed at the idea, but Bob began to warm to it. By nightfall he wanted the part more than anything he could remember and began to visualize how he would play it.

"After all," he now explains, "I had known him all my life. I realized I had the voice for it, and the physique. Perhaps with God's help . . ."

BOB'S AGENT still thought it would be a waste of time to apply, but Bob goaded him into it. Fortunately, the casting director, Jack Murton, knew of Bob Wilson —had seen him on the "Children's Church" television program presented over Los Angeles station KTTV.

The upshot was that Wilson soon introduced to Dr. Friedrich, and to J Coyle who was to direct Cathedral's *I held His Glory*. Out of several score p sible candidates, the list was scree down to four, including Bob Wilson, the four were tested. When the test viewed, Bob was the unanimous ch of a jury of clergymen and laity ass bled to make the selection.

"Wouldn't it have been nice, thou one of the viewers said, "if he had been the son of a minister?"

"But I am the son of a minister," said, surprisingly. "My father is pa of a church in Washington, D. C."

SEVEN DAYS later, having been suit costumed, made up and rehearsed in role, he was playing it in the picture. his eminent success in that first try, d in 16 mm., made it certain that w

"IS IT LAWFUL TO PAY TRIBUTE TO CAESAR?"
Pharisees try to confound Jesus in scene from picture

y of Triumph went before the 35 mm. or cameras, Bob Wilson would be por- ying the Christ in it, too.

No PICTURE was ever filmed in Holly- od under circumstances so sincerely erent. The entire company took part devotional services under the leader- o of three clergymen at the Vasquez cks setting for the Sermon on the unt. There were pauses for prayers, , at the staging of the Last Supper, the ucifixion and other scenes of high ptural significance.

A California meadowlark sounded off idden during the recording of the mon, and Director Pichel ruled that joyous song could stay on the sound- ck. Not so, however, with the full- throated roar of a passing freight train which interrupted one scene. It was expunged. In a fitting touch of horticultural symbolism, the yucca were in bloom at the Rocks when the Sermon scene was filmed. Among the devout, the yucca is known as "Lord's candle."

Southern California is famed for being able to approximate settings the world over, and it did splendidly in offering a creditable facsimile of the Sea of Galilee. Secluded Chatsworth Lake, a city reservoir in the San Fernando Valley, was used for the purpose, including key scenes of Christ talking to the fishermen. Far Lake, of the local flood control district, served admirably as the River Jordan from whose bank John the Baptist preached.

HMED FOUND THE MAGIC SUIT

GERTRUDE RINDEN

Even the used trousers he wanted so much were unimportant compared to his father's happiness and the family's future

School was over for the day. Ahmed nt racing home because he was so full news. Down the narrow road between tents he flew wondering whether his ily had heard it too.

Today, while Ahmed and the other ab boys and girls had sat on their ches in their long tent school, their cher had told them that bales of used hing had come to the Bethlehem refu- camp. The winter distribution would in tomorrow.

Trousers!" had been Ahmed's first ught. "If only there is a pair for me nout patches," he had said to himself as he rubbed his hands down over his patches that seemed everywhere.

Now as he hurried along the muddy path, Ahmed saw little groups of people standing by their tents talking and gesturing in the Arab way. Of course they were talking about the clothes that had come, what kind they were and all about the choosing on the great and important tomorrow.

Suddenly Ahmed stopped running.

"What," he thought, "if my father will not go to the choosing! What if he will not go at all to get the clothes for our family!"

He stood still in the middle of the road

while the awful thought seemed to go all through his body making it stiff with fear. Then he scuffed along in the mud. "What if he sits on his stool by the door of our tent and will not go to get us clothes?" he asked himself again.

AHMED'S FATHER could not forget the good little stone house in the Palestinian village where they had always lived until a war had sent the family fleeing to this refugee camp. He could not forget his printing business, and the printing press he had lost.

He could not forget, and he was angry —so angry that he would not try to be a printer any more, even though the great camp had grown into a city of tents and there was need for printers. All he would do was sit in his tent door and think about the good days that were gone beyond hope of return.

As Ahmed neared his tent he could hear his small sister Sara's voice.

"Red jacket," she was saying. "I want a red jacket." Ahmed laughed a little. Did Sara think the clothing would be like that in a fine bazaar where one might choose a pretty color? Ahmed's teacher had said it was used clothing sent by the churches of America.

"If only I can have a pair of trousers without patches," he thought again.

THERE SAT FATHER in the tent door. Mother and Sara were standing near. Mother was holding the registration card in her two hands. On it were all their names so that each might have a garment at the clothing place.

Lutheran World Relief provides a major amount of the clothing distributed in such centers as the one described in Mrs. Rinden's story. The 1955 "One Great Hour of Sharing" appeal for Lutheran World Action and its program is scheduled for March 20.

"The head of the family must go choose things for us," mother sighed she looked hopefully at father.

Father didn't answer. The terri silence seemed to shout to Ahmed t his father would not go. Suddenly heard himself filling the silence wi "Can I go? Can I go and get someth for each one?"

His mother made a helpless gestu then thrust the card into Ahmed's han That was her answer to his question.

"Get me a red jacket," Sara plead

"IF THERE IS A RED JACKET I v choose it," Ahmed said with a ma voice. "And for me pants with patches. A warm dress for our moth and —"

Ahmed was looking at his fathe shabby and baggy clothes. How diff ent they were from the suit he had w when he was the village printer. Ahm saw the sadness in his father's face. forgot his own patches just a little as wished he might make his father l happy again.

Ahmed could scarcely sleep that ni for thinking of his great responsibil Over and over he named the garme he must choose.

Early the next morning he hurried o side the refugee camp and joined the l line that was forming in front of a b racks where the choosing was to be. noticed that most of those in line w the heads of families. He was the o boy.

He watched the far-off barracks d open to let in one person, then close, after a while open to take in anoth Rumors about the clothing and what was best to choose flew up and down line. Ahmed listened. After a while began to count those ahead of him, kept counting until he was up to t door.

REFUGEE CHILDREN IN PALESTINE
Hunger is normal

HE TOLD HIS HEART to stop pounding he could remember what to choose. told his hand to stop shaking so he uld pick up the right things. Now the or was opening for him. Ahmed was ide, and a kindly looking man, one his own Arab people, was reaching for his card to check the names with those on his list.

There were two other men, and when Ahmed drew in a great deep breath, one smiled and said, "Do not hurry . . . but let your hands be wise to choose the winter ration for your family."

Against the back wall of the barracks Ahmed could see the burlap-covered bales yet to be opened. On every bale was stenciled a circle with a cross inside it and beneath the cross two hands clasped in friendship. His teacher had told about that symbol. It meant that the churches of America had sent the clothes.

Last of all, Ahmed saw what was nearest to him, and what in his excitement he had not seen at all before, piles of clothes on low wide benches, all sorted. Boys' clothes, girls', women's, men's.

There was a pair of trousers. Ahmed snatched at them and held them up. Not a single patch! He nodded and took them. There was no red jacket, but a warm blue coat. He chose that for Sara. For his mother the choice would be more difficult. She would make the dress over in Arab style, so he took the biggest, warmest one he could find.

Then he stepped to the men's table and was wondering what to take for his father, when his eyes rested on something that made them open wide with wonder. On another table, set apart from the rest, he saw heavy warm overcoats and good whole suits for men. In a flash he was beside them and had chosen a good brown woolen suit—coat, pants, and vest for his father.

BUT THE HEAD MAN quickly came near to say, "These clothes are very special. There is so little clothing for men in all the bales that come, that heavy overcoats, and warm suits are very, very valuable. If a family chooses from this special table, they cannot take anything else at

all. One such overcoat, or one whole woolen suit is equal to the ration for a whole family.

Sadly Ahmed let the good brown suit drop back to its pile on the bench, but his eyes clung to it, and the more he looked at it, the more he wished that his father might have it. "He might hunt for a job," Ahmed thought. "In such a suit he could go and hunt for a job. He would smile again."

THE THOUGHT of a smile on his father's face made Ahmed's hand reach out and touch the suit once more. Then he looked at what he held in his arms—the trousers without patches, the little blue coat, and the big warm dress. He looked at the good woolen suit that might make his father happy.

"If he had a job, we could eat e when our rations run out near the end the month. Suppose we could buy so cloth?" he wondered.

Very slowly, Ahmed walked back the other benches. He put back trousers. He put back the blue coat. put back the dress.

"I want that whole suit for my fathe he said.

The three men smiled and nodded, a one checked his list again.

IT MUST HAVE BEEN in Ahmed's ar that the suit turned to magic. For it make his father smile. Not only sm but say, "My son did this for me." Th Ahmed didn't seem to notice his patc any more and when father was a prin again, all the family were happy.

AT A RECENT GATHERING of pastors a well-known bishop was greeted with a roar of laughter when he suggested that a minister ought to spend four hours a day in study and a like time among the people, with free hours for his family and his reading. No one present felt that he could live and work according to such a schedule. "Anxious and troubled about many things," the ministerial son of Martha used to imagine that he was called to be an interpreter of the gospel, but finds that he must spend much time serving tables, attending committee meetings, and greasing congregational machinery. He ought to remember that Ezra could devote himself to his God-appointed tasks because he had Nehemiah as "lay leader." Whatever God's people locally may demand, He does not wish His ordained minister to become a Jack-of-all-trades and a master of none. If a present-day Ezra lets other things go and spends four hours in the study five days in the week, with other hours in calling, counseling, and group conferences, the heavens will not fall. Never has the local church needed an intelligent minister so much as now. An intelligent minister means in part one who reads, studies, and thinks, most of all about the Bible. Intelligence also means knowing the people locally, and knowing how to preach at the home church.—From *Biographical Preaching for Today* by ANDREW W. BLACKWOOD (Abingdon)

ur Family Prepares for Easter

KATHERINE RICHARDS

When a bunny appeared in my child's stained-glass window it reminded me of the need to emphasize important things

"WHY, HOW PRETTY—a stained-glass ıdow for Easter!"

I held my child's work up to the light admire it. Against a jagged lattice of ck construction paper, the tissue paper ıes shone crimson and blue and ethyst.

BUT SOMETHING incongruous caught eye. Unmistakably, the crude lumiıs figure in the middle had long nted ears. In the center of his stained ss window my son had placed the ster bunny.

And why not, I thought with shame. ɔm shop windows and magazines, from eting cards and illustrated books, rywhere he looked the entrancing ıny faces peered out at him. They re the symbol he most easily underɔd and loved.

My own Easter preparations had been ıappy chaos of housecleaning, letting vn hems, and rushing to cantata reırsals. On this Saturday before Easter rything was in perfect order. There re new straw bonnets and patent ther slippers. I had remembered to the jelly beans for the Easter egg ıt. My daughter knew to perfection lines for the Sunday school pageant. r costume and my choir robe hung efully pressed and ready. The narıs plant on the window sill had miraɔusly opened one fragrant blossom. d now a little bunny face had shocked into the realization that I had comtely failed to make ready for Easter.

IT WAS TOO LATE, I knew. I could not give my children the Easter message tied hurriedly into a package to lay by their breakfast plates. Easter should be a culmination, a reaffirmation of a story they had been absorbing through every day of the year. But there was one thing I could do. I could begin that day to plan for the Easter to come, for all the Easters we would have together as a family. I could make certain that as they grew older in a world of fear and uncertainty my children would have something in their stained glass windows more reassuring than a rabbit.

This year we have made three important changes in our approach to Easter. The first began many months ago. Through the year we have been reading aloud together the life of Jesus, not in disconnected stories as before, but in a continuous narration. In our Sunday school the life of Jesus is presented to children with scientific care, and like many other parents hesitant in the face of this academic approach, I had left the subject largely to the trained teachers.

Our children had made clay models of a home in ancient Palestine. They had learned about the boy Jesus who played on the hills by Galilee. They knew that he grew up to be a man who loved other people and helped them. But of the living wonder of the Christ, of the vision that has transfigured the lives of men and women through the ages, of the power that has strengthened, and the

love that has comforted, of all this, I wondered, had they ever caught a glimpse? I do not remember how these things were conveyed to me as a child. I only know that I grew up accepting them as a part of life, like food and sunshine, and that my children had been cheated of this heritage. Now as we reread together the long familiar stories and listen to the words he spoke, the figure of the Christ emerges for all of us ever clearer and stronger.

We began with an excellent short life of Christ, recommended for family reading. At the end of that narrative we turned to the Bible itself, and have read together, as generations of families have read before us, the beloved words. Much of the New Testament is not difficult for even the youngest to understand, and the beauty and music of the words speak with special meaning straight to a child's heart.

In addition we are memorizing the triumphant hymns which year after year lift the hearts of churchgoers on Easter morning. Children are shut out from this most vital part of the church service when they cannot follow the words in the adult hymnbook. Yet how they love to sing!

I am quite certain that if, unexpectedly, the organ should peal out "Hippe hoppety, Happy Easter Day," a chor of eager children's voices would take the refrain. Surely these same voic should join with confidence and joy the magnificent chorus of "Christ t Lord is Risen Today. Alleluia!"

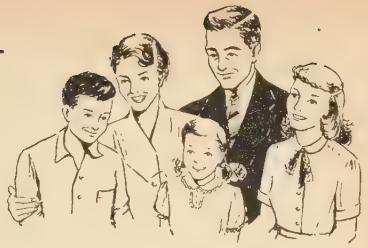
Finally, we are going to make Ho Week our most important Easter prepar tion. Our children are still too young share communion with us, and certain they do not need to be burdened wi thoughts of suffering and gloom. B they are not too young to know th these are days which Christian peop hold in special reverence.

It is up to me to make sure that t bustle of shopping, the rush of rehearsa the predominance of the bunny are placed this year with a quietness, a slow pace, with time to speak aloud t thoughts that these days wake in o minds, with time-honored Easter mu in our home, and with special momen in which our whole family will worsh together thoughtfully.

This is going to be a happy Easter a truer and deeper sense than ever b fore. This year we are going to ma sure that the Christ is in the center of o stained-glass windows.

We are living in a time when in all civilized countries the tide of secularism is slowly but continually rising. Amid this rising flood of secularism there floats the ark of the church. The church is like a ship on whose deck festivities are still kept up and glorious music is heard, while deep below the water-line a leak has been sprung and masses of water are pouring in, so that the vessel is settling hourly lower though the pumps are manned day and night.

—From *Christian Faith and Natural Science* by Karl Heim (*Harper*)



Icy, with Storms

S USUAL, Dan was one of the last to e the church after the morning serv- "Aren't we going soon?" Pete fretted. hungry."

Ask Daddy. I'm just waiting for him. nas to talk to several men."

Can't he talk to them some other e? Seems to me every Sunday he has alk to people!"

Why don't you and Susie go along? en has the key."

e fled and I was wondering whether ight not be wise to follow him when . Ittel stopped me. "Connie, dear, I e the topic for the missionary society month and I'd like your help."

Why, thank you," I hedged, "but I'm g to be frightfully busy right then. ave my sewing table stacked with gs I have half-started and—"

Oh, I know what a busy mother you But when you want something done, ays ask a busy person." She patted arm. "And this is such a little thing. to read over this section and tell it in r own words. You can do it in less an hour. Now—"

ALF-LISTENING to her, I was wonder- what on earth was keeping Dan. He'd having one conversation after an- r with various men, one or two at a . I did hope he wasn't making him- too officious about getting a house Paul Symmonds, our assistant pastor. ould be better to rent a house for a while than cause an open break Charlie Mawson.

ou could have knocked me over when Dan came home last week and told me about the council meeting, especially about how Charlie had acted. Why, he'd been one of the men to insist on an assistant in the first place. He's always been so broad-minded and forward-looking, I couldn't believe Dan and I were talking about the same man.

Well, it seems Mr. Buch had got wind of two things at just about the same time —Pastor Symmonds is going to be married soon and the house next to the parsonage is for sale. The house isn't on the market yet, but the owner told a friend who told Mr. Buch who decided the church ought to buy the place. Pastor Ittel thought it was a good idea. So, even if no committee had looked into the matter, Mr. Buch brought the subject up in the meeting.

THAT'S WHEN Charlie really broke loose. Where did they think the money was coming from to pay for such a venture? What guarantee had they that this man would stay, once they fixed him up with a nice place to live? He was young and could live in an apartment in somebody's house for a while the way most young folks had to start out. (And Pastor Symmonds sitting right there!) Charlie was absolutely and unalterably opposed to taking on any more debts at this time.

All the time Dan was telling me, I kept saying, "Oh, no, you're exaggerating!" and "Oh, no, he wouldn't!" But finally, I had to admit that either it really happened or Dan was making up a terrible

story about one of our best friends.

As though she had been reading my thoughts, Mrs. Ittel said, "Now, to change the subject, Connie, I don't want to pry, but has Claire Mawson said anything to you about her husband not being well lately?"

"No, she hasn't, Mrs. Ittel. In fact, I've seen very little of her lately."

WE LOOKED at each other. I didn't want to say anything more as a matter of principle. Charlie behaved outrageously. He could have voiced his objections without insulting both pastors and the other members of the council and acting as though he alone had the good of the church at heart. Just the same, he is our friend and I'm quite sure there must be a logical explanation for his conduct. I don't want to go around talking about him. If I can't say anything good, I won't say anything.

For a minute our glances held, then the pastor's wife said, "I asked because my husband and I feel there must be something wrong to make him act so unlike himself. And he won't see Pastor Ittel. Every time the pastor tries to call, Mr. Mawson is either at the store or just leaving for the store. It is quite puzzling."

Well, I do know that Charlie spends an awful lot of time at the store lately. I see him trudging out in all kinds of weather. So I don't think he's just avoiding the pastor. He's really busy. And so is Claire. She helps there a great deal. That's why I haven't seen her so much.

WITHOUT INTENDING TO, I was getting involved in a discussion of my relationship to the Mawsons, but I didn't see how to avoid it without appearing rude or giving the wrong impression. Not that it really mattered with Mrs. Ittel. I could be sure nothing I said would be repeated, and in a way I hadn't meant to. Some time later Dan may get provoked about her assuming that [illegible] her husband is the shepherd of th[illegible] that automatically makes her the [illegible] hostess, but those people are in the [illegible] ity and have been used to a differe[illegible] of pastor's wife. Just the same, [illegible] glad when Pastor Symmonds came [illegible] swinging a woman's handbag by the

"This wouldn't be yours, would it Ittel?" he asked.

"Oh, Paul, dear boy, of course Where did you find it?"

"One of the men handed it to put in the church office and I tho recognized it as yours."

"What did we ever do before came to be such a wonderful help husband and to me?" The young looked uncomfortable and to inter lighter note I asked, "What's this about the young people calling you tor Sym?"

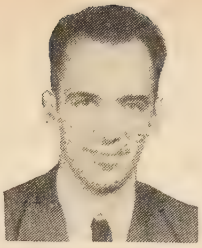
"Oh, that," he laughed, and I may imagined the relief. "When I was seminary there were so many men Paul that you could say "Paul" refectory door and half the student turned around. It was almost a nec to find nicknames for some of us. last name Symmonds. I automat became Sym. If they like it, it's all with me."

WE TALKED THEN of an all-we picnic he and the Lightmans were ing the Luther Leagues to plan. arrived at last, teasing me about ke him waiting. He was evidently fe good and we kept up our light-ne chit-chat all the way to our own way. There we spied Charlie comin of his front door.

"Hi, neighbor," called Dan, wi jovial wave.

All we got in return was a swift and a quickened step. "Br-r," Dan ered. "icy with possible thunderstor

CHRISTIAN CTIONARY



HILIP R. HOH

"DEVIL"

tian, dost thou see them on the holy ground,
the hosts of darkness compass thee around?
tian, dost thou feel them, how they work within,
ng, tempting, luring, goading into sin?

HE CHRISTIAN'S experiences with evil personal encounters. No matter how h we may study the complexities of 's mind, the feeling persists that evil real force within us, and yet apart us.

ne Christian realizes that it is not gh to say that evil is the result of ds not working properly, or illogical ning, or social confusion. Evil seems a "thing," a power that exerts itself us, tempts us, destroys us if it can. rhaps it is wishful thinking, this idea evil is outside man. It may seem to shifting blame to something other ourselves. This idea of an evil power seem like a picturesque hangover a false religion—such as the dual- religion of the Persians, which pic- life as a struggle between light and good and evil.

it the more a person matures in stianity, the more acutely he becomes cious of a definite force striving, ting, luring, goading into sin.

E SPEAK OF THE DEVIL as the source embodiment of evil. His very name ins the word "evil," and is a short- ened form of "The Evil One." Asmodaeus and Satan are other names for him. He is considered to be masculine! (It is irritating—to a man—to observe that painters have taken to picturing angels as feminine and devils as masculine. In fact, it is an American tendency to portray all goodness as soft and effeminate and all evil as rugged masculinity.)

Just where the idea of a devil first came from we do not know. For the Jews, Satan became part of their religious thinking during the Persian period of their history (538-333 B.C.). Their whole conception of heaven and hell also took form during this time.

As far as the Bible is concerned, the devil first appears in the Prologue of the book of Job. There he is presented as one of the sons of God, a disbeliever in man's ability to remain loyal to God, but still a son of God and obedient. His next biblical appearance is in Chronicles 21:1 —"And Satan stood up against Israel and prompted David to take a census of Israel." In the parallel account written several hundred years previous to Chronicles (II Samuel 24:1), God himself tempts David. In those intervening years the belief grew up that Satan was the tempter of man, not God. First it was thought that he had to get God's permission (as in Job), but later was believed to work independently.

SOME THEOLOGIANS have said that the devil is a fallen angel. Artists have given him cloven hoofs, a tail and horns, painted him red—a color often associated with fire, sex, emotion and anger—as well as Communists and church doors. The author of I Peter describes him as a "roaring lion." The modern writer, C. S. Lewis, depicts him as a highly clever and not unattractive sort of being. Even his junior partners and apprentices (in Mr.

Lewis's *Screwtape Letters*) have interesting personalities.

No one can deny that the devil has winning ways! Hollywood, too, has caught this point, and is remarkably adept at making evil seem more attractive than good. Luther went so far as to suggest that the devil could disguise himself as an angel. This indeed is a disconcerting thought. We note in the stories of Jesus' temptation in the wilderness that the devil is quite proficient as quoting his Enemy's scripture.

IN THINKING about the devil there are fallacies against which we must guard. If our children grow up picturing him as a man in red underwear, jabbing people with a pitchfork, with horns and an odd tail—like those monsters who, according to an advertisement, are responsible for muscular pains—if that is their picture of evil-personified, they will certainly reject it as false and possibly throw the whole concept of sin along with devil. This would make the devil happy.

We must also guard against becon dualists ourselves, believing in two g God and the Devil. Many Christians as though they believed the devil to power equal to God. This is nonsens

Perhaps even more dangerous t is the tendency to discount the devil tirely and consider evil to be a theolo term with little meaning for life. S think that evil, if it really means thing, is merely a type of sickness some day soon the surgeon's knife, o pharmacist's vial, or the psychiat couch will be able to cure.

We, as Christian believers, a obliged to picture the devil in any crete form, as many artists have t But we can be sure evil is awfully sonal and very real.

THE SOUL OF MAN requires protection from the elements just as his body does, for the religious life has its storm as well as its sunshine.
—From *Handbook for Christian Believers*
by A. J. UNGERSMA (Bobbs-Merrill)

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

"Stuff"

QUESTION: Charles, 8, and Arnold, 10, are negligent about keeping their room in order. Any old way suits them. They bring in stones, discarded pulleys, valves from old inner tubes, pieces of insulated wire, pictures cut from old magazines, and heaven knows what other variet trash. Some are in the drawers with clothing, while others are on the floo on chairs. When I clean the room want to get rid of some of this stuff, raise a great howl. They don't want thing thrown out, even though it ha value and just litters up the room. I'd to see their room kept orderly, but no co-operation.

Shall I use strong-arm methods just clean the place up?

REPLY: The viewpoint of young and that of grownups in regard to items is different. It isn't always

practice the necessary empathy—imgining ourselves in the place of others -when it comes to things in which we dults see little or no value. We have recognize, however, that such small nconsequential" things may have lue in a youngster's eyes. There may e strong feelings clustering about ornary things. Such objects may beome a part of oneself. That happens the experience of adults also. When d Broad Street Station was being zed I picked a small piece of marble ut of the ruins and have kept it as a lic or keepsake of the days that are ne. It serves as a paper-weight, but also means much more. I shouldn't lish having anyone throw it away, en with the best intentions.

It is generally better to allow chilen to hold on to their cherished "trial" objects. They may have uses for em which we do not even imagine. erhaps, while respecting their rights, ou can also express an appreciative titude, enlist their assistance to keep eir things in a chest, box, or closet. hat will at least put them out of sight nd give the room a more acceptable ppearance. Later they may reciprote by taking your view into account. hey will probably in time come around your ideas of keeping the room more eat. By and by it is likely that much this "stuff" will be willingly disrded.

ew start

UESTION: I am 27, unmarried, work- and living with my family. It is a life. The members of my family sensitive and sharp-tongued. I have e careful about what I say, and even I often get into trouble. My father excitable man who often flies off handle and speaks violently. Again again he has humiliated me by talking to me and treating me as a child. My two sisters are very expressive—almost explosive—and in many ways one of them just about rules my father and mother.

There is no happiness in this home. I have been wondering whether I should remain here. It is hard to decide to leave the home, or to get out of the town, for I have always lived in the community and know everyone. I'm afraid I'd be like a fish out of water if I left. But life here is almost unbearable.

REPLY: You have several choices. You know the circumstances, and you are old enough to think independently and to make your own decisions. You may decide to continue as you are doing, try to be agreeable, seek to improve conditions, and put up with what you can't change.

Your other major choice is to leave home, or the community, and make a new start. If a change is to be made, there will be advantages to locating in some other community and starting out on a new type of life. Of course, you will miss your family, despite the unpleasantness, and you'll feel the separation from your friends. But your town isn't the only place in the world. You can adapt yourself to another community, start without the old hindrances, cultivate friendships, get into worthwhile activities, and probably have a better life than you've had in the past. It would be more expensive, but even at that it could be a decided gain.

If you decide to go elsewhere, assume an outgoing attitude toward life, the new community, and people at once. Try to make friends, of both sexes, and be ready to be co-operative and helpful in the church and elsewhere.

Biography of Jesus

The Life and Ministry of Jesus. By Vincent Taylor. Abingdon. 240 pages. $3.

Vincent Taylor is professor of New Testament at Wesley College, Leeds, England. work is an enlargement of a general article of the same title in Volume 7 of *The I preter's Bible.*

The possibility of writing a biography of Jesus has been discounted during this tury because of the conclusions of form criticism concerning the historical trustworthi of the New Testament. In spite of the difficulties, Professor Taylor believes not only that it is possible to reconstruct the life and ministry of Jesus but that the New Testament scholar is obliged to do so because "Christology is inalienably bound up with history."

Professor Taylor uses the only available sources (the New Testament) by applying to them a modification of B. H. Streeter's four-document hypothesis. He believes that behind the New Testament writings stand both written (Q and M) and oral sources (L, birth stories in Luke, and narratives peculiar to Matthew). These traditions are believed to be completely trustworthy and there is no need to demythologize or to make a sharp distinction between the Jesus of history and the Christ of faith.

Two types of portraiture of Jesus are disregarded—first, the type that attempts to cut away all that reflects later Christian beliefs and present the historical Jesus and, second, the type that depicts the life of Jesus exclusively in terms of his divinity.

Professor Taylor uses the outline of the Gospel of Mark and fills in the details from the other Gospels. The point of view which governs the writing makes it possible for the author to omit even a mention of the Virgin Birth—a purely theological picture of Jesus, apparently. The discussion of the resurrection is more satisfactory. Professor Taylor sees neither possibility nor need of historically validating the resurrection, since Christian faith does not depend on it but on fellowship with the risen Christ. One could only wish for a more specific reference to God's gracious gift of faith.

One of the most interesting contentions in the light of recent theological debate cerns eschatology. "The teaching of J is eschatological throughout, but this does not prevent us from believing tha taught the Kingdom was present in hin and his ministry, but was also future in sense that it was to be consummated God." This line of reasoning, which is ficiently documented from the Gospels, onciles the major disagreements aire Evanston last summer and has muc recommend it.

Even though the author insists that book "is not primarily concerned with ical discussion," it can be read appr tively only by those who have knowledg recent New Testament scholarship. tainly it is not a "popular" life of Jesus. as an exposition of the problem in wr a life of Jesus and as a guide to the tions of that problem it is to be highly ommended. BRYCE W. SHOEMAK

Minneapolis

Jesus the Idealist

The Life and Teachings of Jesus. By Ch M. Laymon. Abingdon Press. 336 pages.

This book is intended as a textbook college students. But it is not dull pedantic as textbooks sometimes are. Laymon, of the editorial division of Board of Education of the Meth Church, has not lost sight of the stu for whom he writes. He has produc well-organized introduction to the life teachings of Jesus. He also adds at the of every chapter a helpful list of sugg readings to aid the student in further s

The author makes clear that there ma

than one logical explanation of many
e events of Jesus' life and of his teach-
These varying interpretations are
on a large body of literary and his-
l criticism.
t in spite of his attempt to give vary-
nterpretations, there appears in his re-
ruction a consistent picture of Jesus.
the picture of a messianic idealist, and
perlative ethical and religious teacher.
icture of Christ as the incarnate revela-
of God emerges from the teachings of
. This is regarded as a later develop-
in the theology of the church.
s interpretation is at variance with that
which holds that throughout the New
ment, motivating and undergirding it
s an apostolic Gospel witnessing to
God has done for man in Christ; and
therefore, any historical study of the
nd teachings of Jesus must begin with
vidence of this apostolic Gospel.
iel College GEORGE REESE

ing Colleges Christian

ristian Faith and Higher Education. By F. S. Ferre. Harper. 251 pages. $3.

is is a stimulating volume which will
l greatly to those who are interested
justification for Christian theology in
curriculum of higher education. The
r conceives of his task as that of pro-
g "a relation between education and
on in terms of the Christian faith that
cts the integrity of both, while also
g them organically for mutual dis-
e and services." Many parts of this
are deeply involved and philosophical
here are lighter chapters to balance.
erous practical suggestions for trans-
ng a college into one which is Chris-
in spirit make both interesting and
while reading.
ls Ferre, born in Sweden and edu-
in America, has become a well-known
gian. One word which is stressed con-
ly by the author in this volume is com-
y. "The purpose of creation is to de-
community." "Men are meant to
into the community of the concerned."
such spheres of academic life as class-
room discipline and systems of grading are discussed in the light of community. In spite of this stress, Dr. Ferre argues for special educational methods which will permit the exceptional students to move ahead on an individual basis.

Detailed plans for education within a Christian frame of reference are presented. These range all the way from administration of maintenance staff, and include classroom procedures as well as athletics.

This book would be read with profit by all who are concerned with a church college, whether as administrator, teacher, or board member. It is a strong defense of religion in the academic curriculum.

Carthage College HAROLD H. LENTZ

Everything Is God's

Stewardship Studies. By Roy L. Smith. Abingdon Press. 256 pages. $2.75.

This is an excellent book of 237 one-page stewardship studies written in the format of the devotional manual. The texts used are arranged in order from Genesis to I Timothy, and are interpreted under such themes as: "The Tithe Is the Lord's," "Tithing Is Not Enough," "Ownership and Possession," "Saying 'Yes' and Living 'No,'" "Stewardship of Daily Duties."

There is much on tithing in the book because the author believes in it. Apart from the spiritual reasons, tithing is encouraged for the systematic expression it brings to stewardship. "It pins the doctrine [of stewardship] down to facts and figures." The reader is guided away from the danger of a legalistic view to a Christian view ably expressed in this sentence, "The Christian doctrine of tithing rests down upon the solid and reverent conviction that all property is God's and that man is only the divinely appointed administrator who pays his tithe as a token."

The value of the book is that it takes the reader beyond the stewardship of one's tithes and offerings, and presents the responsibility of the stewardship of one's whole life in terms that cannot be mistaken or conscientiously ignored.

Trenton, N. J. FREDERICK FAIRCLOUGH

OVERSEAS

AUSTRALIA: Sydney. February 1.—Two hundred of Australia's leading citizens met in the national capital, Canberra, during the last week-end of January to take part in the sixth annual Citizenship Convention. Aim of these conventions is to consider ways in which newcomers to this country from Europe might be encouraged to realize the fullness of assimilation in citizenship.

During the four-day convention the delegates—representing Commonwealth and State governments, churches and church organizations, press and radio, industry and commerce and other walks of life—examined the legislation governing naturalization and citizenship and pledged themselves to encourage the newcomer to seek citizenship and become members of the national family.

Minister for immigration, Mr. Harold Holt, told the convention that Australian immigration intake in 1955-56 should reach, or slightly exceed, the current year's target of 115,000. For the first time a strong bid will be made to attract immigration from U.S.A. Deputy director of the Inter-Governmental Committee for European Migration, M. Pierre Jacobsen, warned the convention that if future immigration plans are to succeed, Australia will have to provide added attractions for immigrants.

TOWARDS THE CLOSE of convention, leaders of church organizations proposed a resolution that the government consider an immigration quota for Asians. The motion was ruled out of order. Majority sentiment in this country is still strongly behind the "White Australia" policy.

THE UNITED Evangelical Lutheran Church was represented at the convention by the executive secretary of its immigration board, the Rev. B. Mu
feldt, and the Rev. C. W. Stolz, a le
member of the New Settler's Leagu

Since Australia's postwar immig
scheme began in 1948, one millio
settlers have come to this country
though the majority have come
Great Britain, a large number have
from the Continent and have help
swell Australia's Lutheran populati

Unfortunately many of the new
therans have shown little intere
church life, and persistent evang
effort to win them will be needed.
teen pastors, mostly Latvian, have
called to assist in caring for the
grants. They have succeeded in gath
about a quarter of the newcomers
organized congregations.

For the past two years Australia
theran pastors have been taking tu
act as chaplains on the boats that
migrants to this country. Besides
ducting Sunday and daily devo
services, they give numerous talks o
various phases of Australian life.

Lutheran pastors from the Con
and missionaries en route to New G
have also taken turns to act as chap
When a large contingent of Dutch
grants recently arrived, they were ac
panied by a Lutheran pastor from
country, Domine P. Kastelijn.

—L. W. LOFF

MELBOURNE—A crusade of p
and penance for the safety of Aus
as a Christian nation was launche
Roman Catholics in pastoral letters
ing that communism threatens the
try. A pastoral letter from Archb
Daniel Mannix of Melbourne warne

"The possibility of a Communi
vasion of Australia is real. In fac
Communists boast that it will be ac
plished within ten years."

—RELIGIOUS NEWS SERV

LETTERS

nunism and the churches

are preparing a study on communism
ne churches. Material from all parts
country on this subject would be use-
d welcome. Persons with information
y of the following three topics are in-
o communicate with us at Union The-
al Seminary, 3041 Broadway, New
27, N. Y. (1) Documented evidence
ual Communist attempts to infiltrate
urches or make use of clergymen—
tant, Catholic, Eastern Orthodox, or
. (2) Examples of false and irrespon-
harges of Communist influence on re-
in America. (3) General data on the
Gospel as it relates to either or both
se topics. RALPH L. ROY

eale appeal

y I for one be counted as an admirer
Norman Vincent Peale. I would not
amed of his becoming the Protestant
Sheen of TV. If his success gospel
ttractive as to assure him of the posi-
ou mention, it must be producing re-
otherwise he would not have followers.
MILTON S. BILLOWS
sselaer, N. Y.

en I read a few of Dr. Peale's sermons,
to my husband, "If I attended a
where this type of sermon was
ed, I wouldn't think I was in church."
ose I have listened to too many Lu-
Christ-centered sermons. My husband
agree that a Christian will think
vely"—but he must also live unself-
nd learn at the foot of the Cross. Dr.
never stresses these things.
dletown, Pa. EDYTHE GATCHEL

n a ULCA Lutheran but I have read
udied both Dr. Peale and Mrs. Mary
Eddy. You might fool those who
know what you are writing about, but
re always a few of us who might hap-
pen to be informed. All religions and denominations contribute—some in a small way, others in a larger sense—to the total good, to Faith in a Supreme Being which we call God. DANIEL G. STREBEL
Alhambra, Calif.

Flowers on altar

SIR:

I am a layman and do not pretend to know all rules and regulations that govern our church. But there are a few things that I thought were accepted for all Lutheran churches. I was taught that the altar was not to have anything on it except the Word and the Sacraments.

The retable, I was taught, was for the cross, candles, flower vases, and so forth.

And then comes THE LUTHERAN portraying a beautiful altar in Brooklyn, N. Y. The altar is loaded with four vases of flowers. Have I been wrong all these years?

EDWARD A. LAGERQUIST
Redlands, Calif.

Usually flower vases are on the retable above the altar, but there is no rule which requires this in Lutheran churches. This is a matter of good appearance, not doctrinal principle.

Poor mathematics

SIR:

In "Sundays with Strange-Sounding Names" (THE LUTHERAN, Feb. 9) it is stated that the word "Septuagesima," being the Latin word for seventy, "announces in this ancient language that it is just seventy days—ten whole weeks—until Easter." The difficulty with the statement is that from Septuagesima to Easter is exactly nine weeks, not seventy days, but sixty-three. I have an obstinately mathematical mind, and it occurred to me that many of your other readers, not versed in ecclesiastical lore, may have the same difficulty with the article which I encountered. GEORGE S. YOST
Baltimore

Of course Mr. Yost is right and the article was wrong. Quinquagesima is 50 days before Easter, but Sexagesima and Septuagesima are only approximately 60 and 70 days preceding Easter.

IOWA

Synod Will Review First Reports on Seven-Year Plan

By ALFRED J. BEIL

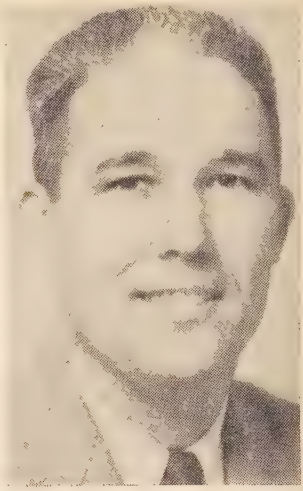
DES MOINES—The "Second Century of Progress" will be the theme for the 101st convention of the Iowa Synod, May 16-18 at St. Luke's Church, Sioux City. Delegates will review the first period of the seven-year program which the centennial convention mapped in 1954. This program calls for a 10 per cent annual increase of church membership, Sunday school attendance, and stewardship goals so that the synod will double both its membership and its receipts at the end of the seven-year period.

ULCA representative Dr. Wynne C. Boliek will report to the convention on the United Lutheran Church program and evangelism plans for 1956-7 . . . The Rev. Charles P. Carroll, administrative assistant of the National Lutheran Council, will serve as convention chaplain and will speak on Lutheran World Federation.

Purchase of a synodical headquarters at 6716 Del Matro Avenue, Des Moines, was decided by the synodical board in December. The $24,500 building will serve as parsonage and provide office space. The old parsonage was sold for $19,000.

Several Iowa pastors will participate in the stewardship conference preceding the synod presidents' meeting in Dayton, Ohio, March 21. They are: Raymond H. Tiemeyer, chairman of the 1954 Sector Program; Eugene R. Harrison, chairman of the Stewardship Committee, 1955; and William H. Swarbrick, pastor of St. Mark's, Dubuque. Pastor Swarbrick"s congregation voted to pay benevolence 125 per cent for 1955.

The Rev. Paul Clement of Mukwonago, Wis., will become pastor of Trinity Church, Webster City, March 20 . . . St. James', Bettendorf, has extended a call to the Rev. Lawrence E. Nelson of Baltimore. Mr. Nelson is from Des Moines and was ordained by the synod in 1952.



Welfare Chaplain

NEW CHAPLAIN for the Lutheran W fare Society of Western Pennsylvania the Rev. John Myers. An Air Force ficer during the war, Pastor Myers la graduated from Gettysburg Seminary. served at the District of Columbia formatory, the Hershey School for Bo and most recently as pastor in Marl Georgia.

MONTANA-NORTH DAKOTA

Boys Get Leadership Trainin

By ROBERT A. BARTELS

BILLINGS, MONT.—An experiment in t ing boys for Christian leadership is u way in Bethlehem Church, Billings, and eral other congregations of the North Synod. It was developed by the Rev. ence B. Lund, synodical parish educ secretary.

Youth from 9 to 18 years are invit become members of a Boys' Club patt after the legendary Order of King Ar Knights of the Round Table. Membe the "Order" are trained in the life, and practices of the Lutheran Church. are taught the principles of Christian acter and leadership and their attenti

ed toward the ministry. Bethlehem
h started this organization with a
of 25 boys.

Mount Olivet Church, Minot, N. D., the
ngest mission congregation in the synod's
stern Conference, will dedicate its
rch March 13. The $45,000 building has
en in use since Dec. 5. Dr. Paul E. Bishop,
od president, will speak at the dedication.
e Rev. Lloyd W. Franke, who organized
congregation in March 1953, is the
tor.

en the Northwest Synod meets in
gs, May 24-26, it will get a taste of
ne western atmosphere. It is the first
the 65-year-old synod has scheduled
nual meeting in Montana. Pastor John
annon of First English Church and his
rting committees are determined to
it a memorable event in synodical
y.

James' Church, Columbus, Mont., the
Ralph C. Sandgren pastor, is raising
) for construction of a parsonage to
its first resident pastor in over 25
. . . Church and parsonage of St.
, Great Falls, Mont., are undergoing
sive redecoration. Labor was donated
he Rev. Lloyd W. Zaudtke has resigned
storate at Trinity Church, Long Lake,
, to become senior pastor of St.
's, Fargo, N. D., as successor to Pastor
B. Kindem who moved to Trinity
h, Appleton, Wis.

JERSEY

w Jersey Will Have lfare Organization

By RALPH I. SHOCKEY

ENTON—Ninety-two congregations have
in creating a state-wide Lutheran wel-
organization. These churches sent rep-
atives to a meeting in Emmanuel
h, New Brunswick, Feb. 13, when pro-
for forming the Lutheran Welfare
iation of New Jersey were given of-
approval.

mbership will include congregations of various National Lutheran Council churches. The ULC New Jersey Synod endorsed the plan at its 1954 convention. It is probable that most of its 135 congregations will participate.

Lutheran social mission work of the state will be channeled through this association. Divisions for work with children, the aged, and family welfare problems will be created, with an executive secretary in charge. A 21-member board of directors will determine policies of the new welfare organization.

No appropriation of funds has been made from synodical budgets. The association will solicit contributions from congregations. The New Jersey Synod's Board of Social Missions will be the synod's liaison group to arrange contact between the association and the various congregations of the synod.

A Lutheran nurse has been honored by a New Jersey community. For 35 years Leona Kisthardt, a member of the Saviour Church, Trenton, served the schools of Hamilton township. Last month Hamilton's Board of Education decided to rename DeCou primary school the Leona Kisthardt school.

Attendance at the six-week Southern Conference leadership training school at Holy Trinity Church, Audubon, broke all records. Enrollment was 177.

AMONG THE CONGREGATIONS: St. Paul's Church, Linden, broke ground for its new education unit Feb. 6 . . . Wagner College Choir sang at St. Mark's Church, Trenton, at the congregation's annual meeting . . . Former world heavyweight champion Jersey Joe Walcott was speaker at the father-and-son banquet of St. Matthew's Church, Moorestown, Feb. 18 . . . Gettysburg College Choir will sing at Holy Trinity Church, Audubon, March 25.

William A. Lewis of Good Shepherd Church, Somerville, will be director of Camp Beisler this year. The summer schedule includes the following: June 25-July 9, seniors . . . July 9-23 and 23-30, juniors . . . July 30-Aug. 13 and 13-20, intermediates . . . Aug. 20-27, young people.

PENNSYLVANIA

Synod Will Experiment In New-Type Rural Ministry

By ROBERT G. SANDER

JOHNSTOWN—The Executive Board of the Central Pennsylvania Synod has called the Rev. H. Lee Hebel to be pastor-at-large for scattered rural congregations in and around Bedford. Pastor Hebel will serve under the Board of Synodical Missions and Rural Church Work.

This rural ministry is considered a pilot project. This is the first time in the history of the synod that a call of such a nature has been extended. Among congregations to be served are Grace, Clearville; Zion, Clearville; Mt. Pleasant, Mattie; St. James, Alum Bank, and Ogletown. Pastor Hebel has resigned his pastorate at Karthaus and begins his new work March 1. He will live in Bedford.

A PRE-CONFIRMATION RALLY will be held by Lutheran churches of Altoona in First Church on March 22. Confirmands in other churches of Blair, Clearfield, and Huntingdon counties will be invited.

Trinity congregation, Johnstown, hopes to begin building its new church and educational building on a plot six blocks from the present church. The present brick building will be sold. Pastor Harold Lee Rowe reports the congregation has $107,000 in its building fund. It is hoped $25,000 can be raised in 1955, and a similar amount the following year.

An alumni organization of the Allegheny Conference Luther Leagues was formed in Altoona in late January. Oscar Lingle, lay advisor to Central Penn Leagues, spoke at the meeting which was held in Christ Second Church. J. Frederick Wagner was named president of the alumni group.

DR. WILLIAM G. ARBAUGH, Board of American Missions staff secretary, spoke at a missionary rally of Johnstown District Leagues in Trinity Church, Johnstown, on Jan. 31. An offering was received for the current ULCA Luther League proje Puerto Rico.

First Church, Johnstown, is in proc creating a church library. Funds fo library were raised by the Sunday scho A six-day preaching mission was cond in St. Luke's Church, Rockwood, the Hillis G. Berkey pastor, Feb. 6-11. Rev. Richard M. Langsdale, Trinity C Connellsville, was guest missioner.

Approximately 150 members of Church, Johnstown, honored their p Robert G. Whisler, at a reception in January, marking 10 years of service The Rev. Vernon J. Miller, now as pastor of Bethany Church, Clevelan accepted a call to the Duncansville C Duncansville, effective March 1.

WEST VIRGINIA

Scattered Committee Meets by Telephone

By HAROLD L. HANN

WHEELING—The problem of getting mittee members together for a meeti though they live at great distances fro another, was solved by the synodical c vocations committee when its meetin held by telephone. Members were in ern and southern West Virginia and w Maryland, but all could talk to one a or to the entire group. Four telephone connected in a conference call. Prepa had been made beforehand by Cha James M. Allan who sent committee bers an agenda of matters to be discus

There were advantages and disadva The fellowship of a regular committee ing was missed. On the other han problems of distance and weather i mountainous state, the busyness of p over the week-end and of laymen the week, were hurdled. The econom a marked advantage. The charge f one-hour meeting was about $25, an a which would scarcely have met the e of one traveling member.

ANOTHER PLAN that is long past t

ental stage in this synod is that of
ig the annual sessions of synod and of
ynodical Missionary Society concur-
at the lovely, centrally located state
amp at Jackson's Mill. The dates for
are May 15-18. President Harmon J.
iire of the Illinois Synod will be the
A representative to synod. Missionary
L. Irschick from India and Miss Jose-
Darmstaetter and Mrs. F. Lee Fresh
e guests.

soon as approval is given by the Board
merican Missions, mission developer
W. Bergstresser is ready to organize
gregation at Point Pleasant along the
River. It is hoped that the new con-
tion can be organized on March 6. This
Virginia town, as well as others along
hio border, has been alerted for a vast
of workers as the Kaiser Aluminum
Chemical Corporation begins ground-
ing for a multi-million-dollar rolling
t Ravenswood. Construction is to be
d out in tightly scheduled steps, with
t plans calling for completion by the
f the year. Towns and villages in the
y are devising plans to inform new-
s about available living quarters.

ODICAL stewardship and benevolence
nan Oscar H. Lindow has released fig-
which show that synod exceeded its
Lutheran World Action quota by 3
ent and lagged in its regular benev-
apportionment receipts by a similar
ntage.

lower floor of the newly renovated
house of Grace congregation, Fair-
was used for the first time in mid-
ary by the junior department of the
y school. One room was dedicated
e Florence E. Harden Memorial in
ry of one who for a quarter of a cen-
vas head of the department.

ch Speaks at Muhlenberg

Charles B. Foelsch, president of
Seminary, was guest of honor at a
t reception at Muhlenberg College
5. He spoke informally about Luther-
on the West Coast.

MRS. LOUISE MORENTZ

Mrs. Morentz Retires from NLC Jewish Mission Staff

PHILADELPHIANS paid tribute recently to a woman whose career as a missionary has spanned 40 years, from 1911 when she began work in an orphanage in Syria, until last month when she retired as a member of the Jewish Mission staff of the National Lutheran Council.

Friends gathered in Tabor Church, Philadelphia, on Jan. 23 to recognize the services of Mrs. Louise C. Morentz. Her husband, the late Dr. Paul Morentz, had been a Lutheran missionary to the Jews in Philadelphia until his death in 1938. Since his death Mrs. Morentz has continued the work, which centered in an educational campaign encouraging congregations to seek converts among the Jewish population in their neighborhoods.

Work will be continued by the Rev. L. W. Halvorson, formerly of Blair, Wisconsin, who is area secretary for the NLC's "Christian Approach to the Jewish People" in New York and Philadelphia. His assistant in Philadelphia is Miss Dorothy Jacobson.

WISCONSIN

Four-Day Campaign Gains 1300 Members

By CHARLES A. PULS

MADISON—There were 1,300 adults who committed themselves to becoming members of National Lutheran Council churches in the Milwaukee area as a result of the Preaching - Teaching - Reaching Evangelism Mission. It was conducted in Milwaukee by 84 NLC churches Jan. 23-26.

Purpose of such missions is to stimulate the spiritual life of the congregations and to reach unchurched individuals in the community. The program is carried out through conferences, organized in circuits or groups of circuits, with a series of special preaching services in each church of the area. The program also includes instructing laymen in visiting prospective church members.

Lay visitors recruited in the 84 M kee congregations numbered 3,846. were assigned 7,816 calls, and interv 13,156 individuals. They discovered adults who wished to enroll in instr classes in preparation for church me ship, and 1,350 persons ready to be re to membership. There will be 275 ch baptized as a result of the mission, an enrolled in Sunday schools.

Attendance was 24,316 at Sunday ing services at which guest missioners in each of the 84 churches. At e services there were 32,471. Special off totaled $11,263, which will be used t ther the PTR program throughou United States.

Wisconsin pastors, whose congreg through the Unit-Plan, have helped s Missionary and Mrs. Wilbur E. Wic India, have heard from him in the culosis sanitorium where he has been tient five months. Writes Missionary lund:

"There are only two TB sanitoria whole Andhra State. This one is ou institution, staffed by three doctors an istering to 176 patients. It is fully acc internationally. These are the only tions in a state which has 20 million T tims, with one person dying from T minute of the day and night." Mr. lund pointed out that the institutio not subsidized by the ULC mission. are made available through gove grants, private gifts, building grants mission, and fees from those able to the $60 monthly all-inclusive charge

Missionary and Mrs. Wicklund hav advised to return to the States about

Sunday schools in the Synod of the west kept pace with the congregati matters of benevolent giving last General benevolence was $46,854, $5,000 more than the year before. gifts from the schools were: World $3,821; Camp, $2,666; Foreign M $7,515; Welfare Societies, $1,156; A Missions, $1,927.

WELFARE

LUTHERAN CHARITIES COUNCIL of Sangamon County was organized in Springfield, Jan. 19, with Dr. Edgar F. Witte, executive director of Lutheran Charities of Chicago, presiding. The council will represent all Lutheran congregations in the county in welfare service. Lutheran Charities and the Illinois Lutheran Welfare Association, which together represent 27 Lutheran welfare agencies throughout the state, will work through the new council in this area.

LUTHERAN INNER MISSION League of the Miami Valley, Dayton, Ohio, bade farewell recently to one of its oldest employees, Mrs. Myrtle Burr. Now making her home with a relative in Michigan City, Ind., Mrs. Burr had served Inner Mission Industries for many years.

BETHANY LUTHERAN VILLAGE, near Dayton, Ohio, received a salute not long ago on the Sunshine Hour of Don McNeil's Breakfast Club, broadcast over both radio and television.

TTENBERG COLLEGE—Six carved figures of great contributors to Prot- theology and culture will be placed e tower of Wittenberg's $1,350,000 -library when the building is com- next September. The figures, nine ill, will be likenesses of St. Paul, St. tine, Martin Luther, Bach, Leibnitz Milton. Work is being done by Louis ne, Philadelphia sculptor, at an esti- cost of $20,000.

RTHAGE COLLEGE graduated 11 s at the end of the first semester of ademic year, recently. The 11 mem- f the class will return to campus on 30 for the spring commencement.

MMA DIVINITY SCHOOL'S choir ly completed a concert tour of four —Kentucky, Tennessee, Ohio, and In- The singing seminarians were heard st Church and Holy Trinity Church, ille; Calvary Church, Louisville; St. s, Coral Ridge, Ky.; Zion, Franklin, t. Mark's, Evansville, Ind.; St. Peter's, on, Ind.; and Roselawn Church, Cin- i.

GETTYSBURG COLLEGE—The C. H. Musselman Company, Biglerville, Pa., has donated $2,500 to Gettysburg College to set up another scholarship—the second created by this firm. The scholarship will be awarded by the faculty committee on scholarships to a member or prospective member of the 1955-56 freshman class at Gettysburg.

THIEL COLLEGE has received a reprint of Da Vinci's "The Last Supper" from Miss Elenora Demmler of Evans City, Pa. Miss Demmler, long active in ULCA missionary work, was a Thiel trustee for more than 25 years. She made the presentation as a memorial to the late Florence Beaver, who was bursar emeritus of the college.

NEWBERRY COLLEGE has set up a student loan fund to help worthy Lutheran students from the Georgia-Alabama Synod. Fund was established with an initial gift of $4,000 from Erwin G. Baumer, Lutheran business executive in Atlanta, Ga. Gift of $1,000 from Dr. and Mrs. C. A. Epting of Columbia, S. C., started another student loan fund at Newberry. Dr. Epting is a member of Newberry's board of trustees.

TIONAL LUTHERAN COUNCIL churches sconsin are not doing well in securing ors for families under the Lutheran ee Service program. While 115 assur- had been received as of Feb. 9, only re sponsored by churches. Ninety-one assurances were given by relatives iends of families in Europe who wish grate to this country.

Lutheran Refugee Service has sug- $5,500 be allocated for use in Wis- for the administration of the refugee m, and anticipates approximately 150 nces will be secured in 12 months.

tor C. Charles Bachmann, former chaplain, has been appointed director hospital chaplaincy of the Lutheran re Society . . . Redeemer Church, ukee, celebrated on Feb. 20 the thir- nniversary as organist of Dr. O. M. J. ey.

A recent letter circulated by Stewardship Secretary George B. McCreary saluted the brethren for "the wonderful work you have done." He included the following comparisons:

Northwest Synod General Benevolence

		GAIN
1950	$425,056.87	
1951	457,982.99	$32,926.12
1952	526,981.86	68,998.87
1953	588,144.31	61,162.45
1954	684,425.78	96,281.47

The new mission at West Allis, which will be known as Holy Trinity congregation, had 42 present at the initial meeting. According to Field Missionary Robert L. Bartsch, there is a possibility of 100 members at the time of organization. The first service was held in the showroom of a tractor equipment company. The synod has purchased seven acres of land, and a house

WISCONSIN . . .

chapel is now being erected. The mission may be organized in time to be received into the synod at its meeting in Billings, Montana, May 24-26.

> It may have been coincidental that Redemption Church, located on Lover's Lane, Milwaukee, chose the Sunday after Valentine's Day to dedicate the first unit of the church building. Led by Pastor Norman B. Nelson, the newly organized mission erected a $77,000 two-floor unit, designed in contemporary style, which later will become the parish education unit of the church.

Estimate of the amount given by a Catholic widow to Calvary Church, Two Rivers, has risen from $10,000 to $13,000 . . . A Madison family, members of Luther Memorial Church, has contributed bonds valued at more than $5,000 to establish a Sunday school endowment . . . Holy Trinity Church, Marshall, a congregation in the parish served by the Rev. LeRoy B. Futscher, Waterloo, has been named beneficiary in a will that will make available $5,500 toward construction of a parsonage.

MICHIGAN

University Professors Give Up Holiday for Pastors' Parley

By CLYDE G. STEELE

DETROIT—First-term examinations were over in early February at the University of Michigan, and there were a few holidays while students were registering for the second term. It was an opportunity for the professors to relax. But four Lutheran members of the faculty used the time to assist in a conference for pastors, attended by 75 from Michigan and northwestern Ohio. The conference was arranged by Dr. Henry O. Yoder at the Lutheran Student Center, Ann Arbor.

Dr. George Mendenhall, professor of Near Eastern studies, spoke on "The Theology of Gospel and Law," emphasizing that the heart of the Old Testament is in the covenant rather than in the law. Dr. Harlyn Halvorsen of the university's departme bacteriology alerted pastors to develop in the science of biology and "their i on Christian thought."

Prof. Paul G. Kauper, of Michigan school, speaking on "Law, Morality Religion," described the relation of la morality and the essential motivation tributed by religion. Dr. Gerhard I of the department of sociology answere question, "Why should there be Lut Student Work on a university campus

Opening address at the conference w Dr. G. Elson Ruff, editor of THE LUTH on "Church and State in 1954." This second year the Ann Arbor student has provided such a conference fo tional Lutheran Council pastors of the The conference was on Feb. 6-8.

> A $316,750 grant to Lutheran Ch the multi-synod agency of the Detroit has been approved by the Metro Building Fund. Purpose of the grant pansion of Luther Haven, Lutheran Ch home for older people.

With this gift, the home can be en to serve 55 additional guests and p nursing services not heretofore possible ther Haven was erected in 1951 to ho ambulatory aged people.

Lutheran Charities is the welfare a of 90 NCL congregations in the D area. In addition to Luther Haver agency provides child welfare services, laincy services in 47 hospitals, sanitori homes, refugee service, parish service settlement house.

FAITH CHURCH, Grand Rapids, the Robert J. Lignell pastor, will soon construction of the first unit of a churc educational building. The congregatio organized in 1952 with a confirmed bership of 111. Worshiping in a building, it has grown to 243 members congregation set the $110,000 unit 1955 goal. The first unit is planned t 350. The final unit will accommodat Total cost will be $300,000. At its Ja meeting the congregation voted unanim to sponsor a Lutheran refugee family Europe.

APEL UNDER CONICTION at University lichigan. First unit of eran student center ter to right) was com-ed in 1951. Remainder uilding is now being ted. The chapel cor-tone was laid in Feb-y.

nod's newest mission field in Garden was off to a grand start on Feb. 6. ting in the school gym, Mission De-per George H. Volkmar reports that 83 ts attended the first service and more 100 the following Sunday. More than upils were enrolled in Sunday school. nization is set for late spring.

ne Detroit ULC Councilmen's Confer-was held in Cross of Glory Church, 30. Mr. Robert D. Friest, assistant to president of the Central States Synod, ght the message on "The Role of the ncilman in the Congregation's Life." stressed the individual's part in plan-evangelism. Mr. Friest was also the ker at the ministers' session on Jan. 31.

ne Rev. Karl F. Kaltreider resigned as or of Hope Church, Dearborn, Feb. 1, accepted the call to develop a new mis-at Saginaw.

RICT OF COLUMBIA

therans Rank Fifth Washington Influx

By FREDERICK E. REISSIG

ASHINGTON—The U.S. capital area con-s to be a tremendous field for church nsion and evangelism. In the past four s, although there was a decrease in gov-ent personnel, population in the met-litan area has grown by 21.6 per cent—n of 316,000. This growth would make d-size city in itself. It is predicted that population will increase to two million by 1960. It is now approximately 1,750,000.

"Welcome Wagon," which calls on many of the newcomers, sent 12,136 names of families to the Washington Federation of Churches during 1954. "Welcome Wagon" obtains the religious affiliations of the people they call on. The Federation of Churches distributes these names to local denominational offices, or to some other church representative in case there is no denominational office here. These 1954 new families are affiliated with 43 religious groups. The Eastern Orthodox and all groups usually listed under "Protestant" numbered 8,217 of the 12,136 families. There were 2,705 families listed as Roman Catholic, 702 Jewish, and 512 having no affiliation.

Among Protestants, Methodists led with 2,050 families. Episcopalian was second with 1,455, Baptist third with 1,323, Presbyterian fourth with 1,259, and Lutherans fifth with 585. All others were fewer than 200 each.

Whereas Lutherans are third among Protestants in numerical strength nationally, they are fifth in coming to the nation's capital. Neither are the Roman Catholics coming to this area according to their membership in the United States. Jews are approximately 3 per cent of the United States population, and approximately 6 per cent among families reported as arriving in Washington.

If 40 per cent of the 79,000 annual increase in population in metropolitan Washington united with a local church (40 per cent is the average ratio of church membership in this area), it would mean 31,600 newcomers in churches each year in our

community during the past four years, and 126,400 new people would be a part of the already organized churches or would participate in the life of new churches.

If the ratio of Lutherans coming to Washington is about that indicated in "Welcome Wagon" reports, then 6,320 Lutherans coming to this area in the past four years would have affiliated with Lutheran churches during that time. This would indicate that at least one new Lutheran congregation might be organized annually.

TRAVEL

42 day airplane trip to Europe, 9 countries, including Scandinavia. All-inclusive cost, $1,150. Write to Dr. Bachman, Gettysburg College, Gettysburg, Pa.

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Easter Symphony Is Playe First Time in Philadelphia

By CARL W. WEBER

PHILADELPHIA—A new American s phony, based on the Easter story in Gospel according to St. John, was pl for the first time last month by the P delphia Orchestra. It is the *Sinfonia S* (Symphony No. V) by Howard Han director of the Eastman School of Musi Rochester, N. Y. Dr. Hanson completed composition last August at Chautau N. Y. He states that his symphony " not attempt programmatically to tell story of the first Easter, but does atte to invoke some of the atmosphere of tra and triumph, mysticism and affirmatio this story which is the essential symbo the Christian faith."

The composition, requiring 15 minute playing time, was received with unusual thusiasm by a Philadelphia audience 18 and 19. Dr. Hanson was called to platform for vigorous applause. The *fonia Sacra* is his fourth major work biblical theme.

DIFFICULTIES of conveying a Chris message to the radio and TV audiences described to members of the Philadel Seminary women's auxiliary by Richar Sutcliffe. The problem of "reaching the ple who don't care" has not yet been sol Mr. Sutcliffe acknowledged. He is asso director of the Press-Radio-Television partment of the United Lutheran Chur

The auxiliary luncheon in Philadel on Feb. 10 was attended by 690 wor Membership is now 16,000 in New Y New Jersey, and Pennsylvania. In 15 y the women have provided $160,000 for struction and renovation projects on the Airy campus. Mrs. George B. Ammo president.

THERE WERE 866 children in the car the Lutheran Children's Bureau, a dep ment of the Ministerium of Pennsylva

rd of Inner Missions, Dr. G. H. Bechtold d in his report on 1954 activities. Foster es have been secured for 468, and 134 in institutions. Last year 198 children off the bureau's rolls, either through adoption by foster parents, return to nts or relatives, or upon reaching age New cases received by the bureau in numbered 137.

ASTORS INSTALLED in Philadelphia area shes recently include the Rev. Gustave Voellm at St. Petri Church, Tacony, on 30, and the Rev. Ralph W. Bagger at anuel Church, East Lansdowne, Feb. Mr. Bagger succeeds the Rev. Thomas hearer, who was elected pastor emeritus mmanuel Church and is now living in rmont, Florida . . . Pastor Ralph Boyer he Church of the Holy Spirit, Secane, been called as a missionary to Argentina. Boyers will sail Sept. 8.

iladelphia ministers have received use- advice at recent meetings of their pas- association in the Muhlenberg Build- Speaker on March 7, the Rev. Lloyd acobson, discussed "Evangelism in Your gregation." On March 28, Dr. Andrew Blackwood (formerly of Princeton Semi- faculty) spoke on "What to Preach in ." The Rev. Harner R. Middleswarth, secretary of the ULC Board of Parish cation, is scheduled May 2 to speak on w to Have a Successful Church School."

HE LANKENAU SCHOOL FOR GIRLS has ned a high enrollment this year. In -43 there were 97 pupils. This year are 162. The school has room for students this year, because of addi- l dormitory space in Mergner Hall.

rollment at Lankenau School includes girls from Caracas, South America, two Kuwait, Arabia, one from Puerto Rico, French and one British girl.

IE THREE summer camps owned by the sterium of Pennsylvania have 1,100 ap- tions from campers already received he 1955 season. Applications for staff ions are being received by Clarence J. sson, director of Camp Miller (for). Miss Jane Endres has been appointed as director of Camp Hagan (for girls) this summer. She had been assistant to Mrs. Edith Klain at this camp for several seasons.

65-Year-Old Church Is Destroyed by Fire

WILLIAMSPORT — Grace Church, Shamokin, was destroyed on Sunday, Feb. 20, by a fire which began an hour after the close of

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Deafened Doctor Confesses

— in new book on Deafness

New York, N.Y.: The amazing story of a leading ear specialist — deafened himself for over 15 years, was revealed today. In his 63 page book he frankly confesses his own hard-of-hearing problem, his difficulties, embarrassment, and how through years of study and experience he found the solution to his own predicament.

The publisher's edition of this book sells for $1.00 in book stores everywhere, but Audivox offers a special limited edition, containing exactly the same text, to any hard-of-hearing person at no cost. For your Free Copy, in a plain envelope, write Audivox, Inc., Dept. L 123 Worcester St., Boston, Mass. Name and address on a postcard is sufficient.

PA.: WILLIAMSPORT . . .
the 11 A.M. service. Nobody was in the building at that time.

The fire was started by a 14-year-old girl who confessed setting fires in four churches within six days. She had entered the churches to steal money. Finding none, she "got mad," she told police.

Firemen from 11 companies—some called from neighboring communities—battled the blaze more than four hours. Fire Chief Walter Romanowski suffered severe burns and two Shamokin firemen were overcome by smoke while trying to bring the fir der control. They succeeded in savin parsonage, but only the walls of the ch remained standing.

Pastor Robert M. Arentz, who can Grace Church last year, said plans to re Grace Church have already begun to shape. A new building will be constr on the old foundation.

Grace Church, organized in 1885, ha confirmed members. The church bui was 65 years old. For the coming mo the congregation will meet at T Church.

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Dr. Elmer W. Harner
Pastor
Rev. Burnell J. Peterson
Asst. Pastor

NEW YORK

Three Hundred Teen-Age
To Be Confirmed in Buffal

By HERBERT A. BOSCH

BUFFALO—About 300 young people be confirmed this spring in United Lut congregations of this area, according survey made recently. In addition, than 150 adults will be enrolled in chu after receiving instruction in Christian trine.

The number does not include thos ceived by letters of transfer, renewal o fession, or otherwise. It represents th sult of evangelistic effort. Confirmati youth classes, usually on Palm Sund years gone by, is now on Pentecost in thirds of the ULC churches of this are

THERE WERE almost a hundred Lut churches (ALC, Augustana, Missouri, listed in a six-column ad published in Buffalo *Courier-Express* and *Evening* on Feb. 19. The Lutheran Council Niagara Frontier sponsored the ad, the location of churches, names of p and hours of services of congregatio the Buffalo area. An invitation to church during Lent was given to th churched.

During Lent the Lutheran Charitie peal, with a $35,000 goal this year, i ducting its campaign for funds. Th John's Orphan Home, the Home fo

, the Extension Society share in the realized. In the 11 years of operation, than $250,000 has been raised. Of- for the current year are: Chairman, rd Herbold; vice chairman, Gustave ischer; secretary, Robert Rosenkranz; irer, Theodore F. Scharf.

NUAL MEETING of the Lutheran Church e for the Aged in January heard the re- that more than $240,000 had been paid eet the pledges of $248,000 for the new erected in 1951. There are 59 resi- in the home. Operating costs last year $60,000. The home is considering an sion of its services to non-resident persons. Officers for 1955 are chair- Raymond E. Walther; vice chairman, John M. Strodel; financial secretary, H. Dittman; treasurer, Arthur E. Mur- secretary, the Rev. Herbert A. Bosch. nual dinner meeting of the Extension ty was held in the new parish house of hn's Church, Gardenville. Speaker was ev. Harold R. Albert, Columbus, Ohio. society is aiding in support of three ons in the area: Good Shepherd, Tona- a; St. Timothy's, Grand Island; and iah, Lewiston.

Paul's, Eggertsville, the Rev. John L. el pastor, rededicated its parish house eb. 6. Dr. Paul White, secretary of the York and New England Synod, hed the sermon, and the Rev. Ernest rench, president of the Western Con- ce, performed the act of dedication. building program of $75,000 provided ional classrooms, a church office, a pas- study and a passage-way to the church. dition a new parsonage was built.

ace Church, Dunkirk, the Rev. Eugene oth pastor, dedicated a Jesus Memorial el in its Sunday school building on 20 . . . Christ Church, Buffalo, recog- the completion of 25 years' service on urch council of Theodore F. Scharf Robert O. Goembel. The one, a banker, he other a grain merchant, have been cial officers and have guided fund-rais- forts in church-wide and city-wide ap- . . . The Sunday school staff honored Marie C. Braun, who has been a teacher 50 years . . . At Grace Church, Arthur Mayer recently completed half a century as a member of the choir.

THE WAGNER COLLEGE CHOIR sang at Kleinhans Music Hall in mid-February . . . The Wittenberg Choir came to Buffalo and Rochester in March.

The Rev. Edward W. Uthe was installed as pastor of Church of the Good Shepherd, Jan. 30. Installation of the Rev. Theodore A. Schrader as pastor at Redeemer Church was held on Feb. 27.

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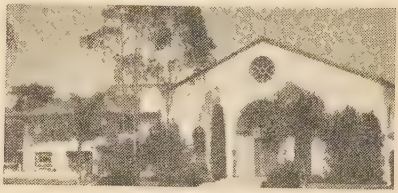

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DECEASED

Dr. J. Hamilton Dawson

Dr. J. Hamilton Dawson, 75, of D Moines, Iowa, died Jan. 30 at the Iowa L theran Hospital.

Born in Scotland, he had lived in Cana ten years before moving to Des Moines 1920. During World War I, he served as Presbyterian chaplain in Canada.

The Rev. Mr. Dawson was ordained the Iowa Synod in 1925 and became pas of Unity Church, Des Moines. His seco pastorate was Advent Church in New Yo City which he served from 1939 to 19 when he returned to Des Moines. Fr 1942 to 1950, he was interim pastor at Fi Cedar Rapids; St. Paul's, Fernald; Fi Iowa City; and St. John's, Ely.

Surviving are his widow, Pauline R. Da son; a daughter, Mrs. Jean Meyer of T Dalles, Oregon; a son, Dr. John E. H. Da son of Chicago, Illinois; and a grandson

The funeral was on Feb. 2 at Un Church, Des Moines, conducted by Alfred J. Beil and the Rev. Ralph E. Eck of Newton.

Rev. William Charles Day

The Rev. William Charles Day, for years pastor of Grace Church, Red Li Pa., died Feb. 15. He was 63.

Born in Baltimore in 1891, Pastor D was graduated from Gettysburg College a Seminary. He served parishes at Kan City, Kan.; Salona, Pa.; Emmittsburg a Middletown, Md., before becoming pas of Grace Church in 1930. Pastor Day v a president of the Maryland Synod a president of the York Conference.

Surviving are four children, Mrs. R Elva Day Fertner and Mrs. Evangeline D Graham of Red Lion; William C. Day, Cumberland, Md., and Naomi E. D Washington, D. C.

The funeral was conducted Feb. 18 Grace Church by Central Pennsylva Synod President Dr. Dwight F. Putman Pastors Henry G. Springer, Oliver Maurer, M. H. Welty, and Paul A. Wer Burial was at Red Lion.

Mrs. Virginia Brown

Irs. Virginia Frantz Brown, 82, died Feb. Charlotte, N. C. She was the widow Dr. Charles L. Brown, missionary to an and a former secretary of the ULC eign Mission Board.

orn in 1872 in Salem, Va., she attended m College and was married in 1898 to Rev. Dr. Brown. The couple sailed im- iately after the wedding for Japan where remained 16 years and founded Kyushu uin School at Kumamoto. Later Dr. wn became a secretary of the ULC For- Mission Board, and died in 1921 while ecting missions in Africa.

Irs. Brown had lived in Charlotte for the 10 years. Services were conducted at Luke's by Pastor J. LeGrande Mayer, 6. Interment was at Sharon Memorial .

Irs. Brown is survived by three sons, ert Marshall Brown of Baltimore, rles Alfred Brown of Annapolis, Md., Richard H. Brown of Charlotte; a sis- Mrs. J. D. Mauney of Hendersonville, C.; a brother, the Rev. J. Luther Frantz Miami.

Rev. Morris F. Good

he Rev. Morris F. Good, a retired pas- died Nov. 29 in Milton, Pa. He was at Lyons Station, Pa., in 1866, and graduated from Gettysburg College and inary. He was ordained by the East nsylvania Synod in 1893, and was pas- of the Lyons parish, 1893-97; Annville sh, 1897-1901; Schaefferstown parish, -08; Ashland parish, 1908-13; St. Mat- 's Church, Williamsport, 1913-24; st Church, Milton, 1924-28; All Saint's rch, Kulpmont, 1930-36; and St. Peter's rch, Aristes, 1938-51. He was a presi- of the Susquehanna Synod.

e is survived by two daughters, Eda A. June R., both public-school teachers; by a brother, the Rev. William I. Good, ed, of Johnstown, Pa.; and a sister, Mrs. e C. Freeman of Philadelphia.

ne funeral was conducted in Trinity rch, Milton, Dec. 1, by Drs. Charles M. per and Pastors Frances C. Myers and nond C. Shindler.

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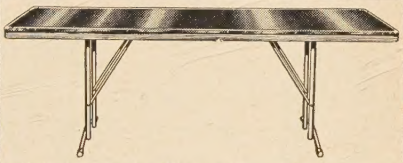

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In conclusion . . . . . .

A MAN CAME to see me about his family. He said his wife and six children had been taken away from him by the court. He admitted that he beat his wife and had been negligent about supporting the children.

What happens to families like that? Courts try to find relatives who will take responsibility, or foster homes where children may be placed. Churches—especially Lutheran churches—have tried to prop up shattered family life. But the tide of trouble is rising.

Modern city conditions, especially the slum areas, breed horrible situations for childhood and youth. The schools are always on the front line in this struggle to save youngsters from the effects of their environment. But most teachers are busy trying merely to keep the pupils orderly when in school. Cities have social agencies, and counties and states have "correctional" institutions where they lock up the toughest cases.

But the tide continues to rise. Sixteen-year-olds are gangsters and murderers. We who live in decent middle-class neighborhoods don't see much of this. But we can't ignore statistics. One of each 20 teen-agers in the U.S. gets in trouble with the police.

These problems lie deep in modern American life, where only psychiatrists and sociologists know their way around. We don't have enough experts to solve these problems. Taxpayers are not going to put up the enormous amount of cash needed for the social work necessary.

WHERE COULD WE logically look for help? To the churches, naturally. Especially to the downtown churches that are shut up 166 hours a week, while the tide of rootless and disturbed youth swirls past their doors. One by one these c gregations disband or move to quiet s urbs.

A monstrous problem is rising out the abyss of American life, and churc blink as though it's not real. I am p sonally acquainted with only one theran church in Philadelphia that op up a big playroom every Saturday ni and invites in all the neighborhood yo —tough as they may be.

How many afternoons and evening week could our churches be open youth? How many responsible, pe tent church people could we recruit are willing to be in the churches to these wild youngsters something dec to do? What kind of teamwork could establish with school teachers to find which youngsters are in bad need friends?

GOOD INTENTIONS aren't enough. have to go humbly to the people know a lot about this situation. We h to sit in juvenile courts and jails to out what's going on. It's much easie study about Negroes in the bush co try of Liberia than about Negroes in slums of Philadelphia or Chicago.

Churches aren't worth anything un they do something for people. Jesus m strenuous speeches to the Pharisees that subject. Churches can't conc themselves only with well-behaved untroubled folks. We have numer churches in the center of communi where stark need stares at us—and l up these churches at 12 noon every S day and don't come back until the n Sunday.

This subject makes a properly distu ing theme for meditation during Lent.

—ELSON RU

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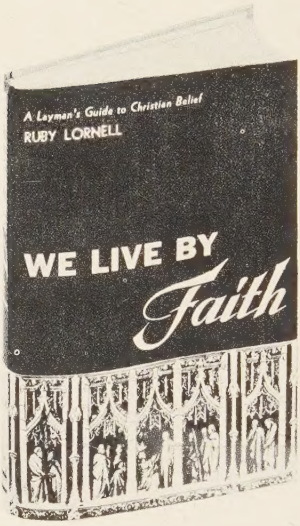

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